

THE
SCIENCE OF REALITY

ITS UNIVERSAL DESIGN AND
PRACTICAL APPLICATION

▲
ANNIE C. BILL
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THE SCIENCE OF REALITY

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PRACTICAL APPLICATION

By
ANNIE C. BILL

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*Men have to return to reality;
they cannot live on semblance.*

THOMAS CARLYLE

FOREWORD

REFLECTING upon the fact that after thousands of years, with no appreciable change in the outward form and characteristics of man, a thinker makes the comment that we must look for something outside the established order "if anything further is to be achieved." The continued repetition of human failure, want, and woe within stereotyped limits, can cease only through a new "stirring" of man's reasoning powers to discern the higher possibilities of life.

This book represents a sincere endeavour to state in plain language a universal design of evolution as far as it has unfolded to the author, a design demonstrable, and operative beyond the range of what are called natural laws, which, nevertheless, are correlated with its systematic order.

Each new discovery turns over another page in the book of life and often requires, for an adequate presentation, a terminology of its own. If this limitation of language applies to such developments as that of electricity, for example,

much more difficult is it to express in old terms a new discovery of a spiritual law that, in its application, affects the most vital interests of all humanity.

I desire to acknowledge a debt of deep gratitude to my publisher, Mr. A. A. Beauchamp, for his untiring help and encouragement in the preparation of the book, not only for aid in the arrangement of facts in a consecutive order, but for valuable constructive criticism of my statement, to enable it to be presented as clearly as possible under a considerable pressure of circumstances.

I venture to hope that the seekers of Truth may find in its pages sufficient interest to outweigh whatever may be lacking in its expression.

ANNIE C. BILL.

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CHAPTER I

UNIVERSAL DAWN

SEULAR history tells of successive civili- 1
zations that have existed on the earth, and
of periodic catastrophes that have oblit-
erated each in turn. But there was always left
a small remnant, a prophecy of better things to 5
come, a nucleus developing from the old founda-
tion a somewhat higher ideal. This recurring or-
der of events indicates the existence of universal
laws which operate according to design; and raises
the question, Why should not all mankind, in- 10
stead of the small surviving remnants alone, be
uplifted periodically to the higher level?

It has been often said that the world is but the
“individual writ large”; if this be the case the
individual must be the world writ small. The 15
thought naturally presents itself that the rela-
tion of the individual to the world and of the
world to the individual must have much to do
with the condition of the world as known to us.
The effects produced by the individuals who 20
invented writing, the steam engine, and the

1 printing press were nothing less than world-
evolutionary, evidencing the close mental re-
lation existing between one and all. If this
relation is basic and scientific, to ignore it must
5 produce disastrous lapses, disconnections, and
general misunderstandings of life; and to foster
it must contribute to world unity, progress, and
peace. May not such disconnections account for
the centuries that intervened between the dis-
10 covery of writing and that of "its corollary,"
the printing press?

In this book, the author, accepting Mind as
the one universal creative Principle expressed in
man and universe, makes bold to present a meta-
15 physical design perceived to be *symbolized* in
all "nature," — the universal design of Mind.
With its mental positive centre of unfoldment
balanced by a receptive negative circle, this
design illustrates a universal law of positive and
20 negative relations governing thought movements,
and adjusting the mutual interests of the one and
the many, the minorities and majorities, on such
a basis as to impel and accelerate contemporary
world progress beyond all record. In each advanc-
25 ing step in the discernment and demonstration
of the infinite possibilities compassed by this

design, the fourfold moral, physical, civil, and religious interests of a reluctant majority are proved to be vitally linked to those of an advancing minority. This universal order is presented in some of its varied aspects, with a deep-
lying conviction that the common knowledge and adoption of it, in human civilization, must inevitably afford the solution of all human problems relating to self-preservation, world peace, and uninterrupted progress.

10

The recurring disasters that have disfigured human history are directly traceable to a common origin in false beliefs of limitation. These limits have been arbitrarily fixed, and then accepted by the common consent of the greater number,
until constituting a binding influence upon mankind. The fact that a remnant has always survived provides a basis for intelligent consideration of the present possibility of a higher development of all life on this planet. While
the recurring catastrophes have been belated confessions of the failures of majorities to understand the laws of existence, so have the survival of the remnants prophesied the dawn of a higher manifestation. This prophecy is being
fulfilled. Materialism with all its attendant

20
25

1 woes is doomed, and must, ultimately, give place
to the practical demonstration of the universal
design by which mistakes can be detected and
corrected in time to prevent recurrence of the
5 individual and collective penalties.

All so-called material existence evidences an
unmistakable rotatory order of individual and
collective development. It is discernible even
midst the discord that has resulted from a
10 common ignorance of life's mental origin, and
of Mind's universal plan of *conscious* unfold-
ment. Instead of each period developing a
more glorious manifestation of life and good,
human history has depicted finite combina-
15 tions and recombinations of a mysterious sub-
stance miscalled matter. This substance is now
described by its modern exponents as posi-
tive and negative particles of energy called elec-
tricity. Through division and subdivision of
20 atom and molecule, the end of so-called matter
formations is reached. Human progress, there-
fore, proceeding from this mystical basis could
only advance blindly toward the dissolution of
its own embodiments!

25 Meanwhile, the moral and spiritual qualities,
the honesty and sincerity and courage and love,

the intelligence and nobility manifested by the 1
better part of mankind, have remained wholly
unaccounted for by the so-called material sub-
stance believed for countless ages, by the ma-
jorities, to form in some way the basis of life. 5
But the mystery of matter is dissolving like a
mantle of morning mist. Through the interpre-
tation of earth's fleeting shadowy symbols, the
day of reality is fast dawning.

It is in the natural order of scientific consist- 10
ency that in the field of applied metaphysics
should come the discovery of the universal
design of creative Mind, impelling the systematic
movements of thought. Mind as the source of all
intelligent action must be individual and univer- 15
sal in expression. In the one infinite Mind, God,
we all "live, and move, and have our being."
All through the ages the Science of spiritual law
has been, to some extent discovered, lost, and
rediscovered. In the Bible record the successive 20
calamities that have befallen humanity are di-
rectly traceable to their cause in the rejection of
prophets and spiritual seers by the majorities in
their day. The reason for this is that when a new
fact essential to existence has been perceived 25
and once uttered by a minority, harmonious

1 progress for the majority becomes impossible
until the specific truth is collectively assimilated,
and embodied on a small scale. Whether ac-
cepted or rejected, by few or by many, the truth
5 remains to be demonstrated, however long or
short the interval of struggle that may elapse
before its universal acceptance.

The broken links, between individual discover-
ies, caused by the persecution and martyrdom of
10 discoverers, accounts for "the mystery of God"
that has confronted mankind, and which the
writer of the Apocalypse, who could only express
his scientific deductions in the language of sym-
bols, foresaw was to be "finished." These inter-
15 ruptions are also responsible for the "mystery
of evil" which has robbed mankind of his domin-
ion. All mystery is being solved in the unfold-
ment of the universal design of Mind, which
consciously connects successive fundamental
20 discoveries, linking each to the circle of con-
temporary receptivity, in succeeding periods.

A single law of Science that affects one man
affects all, and when discerned and consciously
applied, leads to the recognition of new and
25 higher truths. The fact that is fundamental to
individual human existence must be fundamental

to the existence of collective humanity. In the control and collective destruction of earthly discord, the covenant is Mind's all-powerful mental agency. A common bond unifies right thought and action. By means of the covenant unity, man can surmount the fatal collective misconceptions and prejudice that have hitherto prevented the balancing of newly discovered fundamental facts with the circle of receptive thought. Collective at-one-ment in the highest right unfolds in the wider circle not only normal health, but a collective higher self-development.

The relation of the individual to the community, the mental centre to its moral circumference, and the law governing this relation have been little recognized or understood. The balancing of the positive nucleus of individual discernment with a widening responsive circle requires the systematic laying aside of outgrown rules and a voluntary union under new conditions. Except for the actual evidence of history, it would seem incredible that a majority of advanced thinkers has never once been gathered to the new positive centre of a *contemporary* higher spiritual unfoldment. Centuries have lain between the general acceptance of

1 truths that have been uttered by the rejected
pioneers.

The time is ripe for a higher manifestation of
life than a merely mechanical respectability, in-
5 duced largely through fear of criticism: some-
thing more satisfying than a blind faith, bound
in mental slavery to mistaken theories sustained
only by outgrown human laws. The existence of
universal laws of Life operating according to
10 design implies the existence of a power to impel a
living obedience in accordance with that design.
Individual discernment and practical demon-
stration of the higher laws of Life unlocks the
gateway in the beginning of successive periods
15 of collective evolution.

Cosmic rays have been said to herald the "re-
birth of matter," but such rebirth is not in any
true sense unfoldment; it but marks the re-em-
bodiment of old misconceptions. The opening of
20 a new cycle of so-called materialism is the sure
precursor of a tragic, complex failure to be evi-
denced in new forms of sin, disease, and death.

Is it not time for the individual to recognize the
scientific relation of his own mentality to the
25 phenomena produced and to all humanity, and
extend his vision beyond the encircling limit

of the so-called "natural laws," by which the
unresisting human mind functions. Only the
thinkers who dare to venture, in thought, beyond
these prescribed limits can find and test the un-
recognized laws of mental cause and effect which
must be called into conscious operation in the
scientific unfoldment of higher phenomena.
Such intrepid scientists will include in their
research an examination of the evidence of the
operation of the higher laws of Mind. Such
evidence is needed to exalt the collective con-
ception that forms the foundation of each peri-
odic normal development that belongs to con-
scious evolution.

The very necessity for understanding the laws
that govern existence predicates Mind as the
primal cause and basis from which must pro-
ceed all intelligent existence. Professor Arthur
S. Eddington, the well-known astronomer, says:
"In comparing the certainty of things spiritual
and things temporal, let us not forget this —
Mind is the first and most direct thing in our
experience; all else is remote inference." Mind
must ultimately be accepted as the one self-
creative Principle of all Science, evolution,
and immortality. Thought moves in obedience

1 to definite laws of association, and man as the
intelligent conscious offspring of perfect Mind
should in reality embody good only. What fields
of unexplored activity await mental research and
5 experimental demonstration!

Collective acquiescence in the higher demands
of Principle is assured when their fulfilment is
perceived to be necessary to life and happiness.
Obedience to the laws of immortality is not only
10 scientific but, in reality, natural to man. The
basic laws of God as Mind, Life, Truth, and Love,
have been glimpsed in varying degrees by the long
line of seers and prophets, those individual seekers
who have ever provided the surviving remnants
15 of humanity. The practical value of discovery,
however, must always be in proportion to its
dissemination and collective acceptance. Life is
the innate desire of all people. When obedience
to a universal law is understood to be a question
20 of human life or death, the common consent be-
comes the common law of moral obligation.
Agreement in the right, whether of few or of
many, is the compelling mental and moral force
available in the scientific unfoldment of existence.
25 Spiritual laws unfolding to human conscious-
ness from the basis of Mind and operating in the

government and development of man and uni- 1
verse, constitute the realm of Science. Love finds
its universal expression in harmonious self-
government, the attainment of which is the ideal
in all progressive civilization. Absence of the 5
true sense of love explains all human discords; its
presence governs the conscious and subconscious
rhythm of human existence.

The daily record of mortal suffering, want, and
woe, defies description and definitely indicates 10
some fundamental error underlying human life.
The more advanced thinkers in every department
of activity recognize this fundamental weakness,
and are striving to find its cause and remedy. In
the field of applied metaphysics, the door of hu- 15
man hope and understanding is being opened
wider than ever before. From the premise that
all perceptible phenomena are mental both in
nature and origin, it follows that consciousness
must be the universal medium; this lifts the veil 20
of mystery from tangible phenomena miscalled
matter. All substance being mental, all things
must be subject to mental control.

In the universal medium of consciousness
the greatest ideas are connected with the small- 25
est as certainly as the man in the street to the

1 whole human family, and in the final analysis,
to all that is included in the mineral, vegetable,
and animal kingdoms. Mind connects each
mental molecule, each little group of thoughts,
5 with the whole human consciousness, the planet
with the solar centre, our sun with the myriads
of other stars mapped out in the astronomical
heavens. The universal mental basis of all
reality irresistibly urges the harmonious unfold-
10 ment of the facts that are essential to life and
happiness. New ideas from the one infinite
source come to the individual perception where
most earnestly sought and expected, and these
ideas take form in perceptible phenomena; but
15 the possible loss of immediate popularity is faced
in every forward step.

The wheel of living progress made in however
many sections must move as one whole. Human
interests can be rightly classified under four
20 heads,—moral, physical, civil, and religious,—
all of which must be taken into account to insure
success in every concerted movement. To bring
out in practical experience the higher manifesta-
tions of intelligent existence is Life's daily demand
25 upon man, Mind's highest expression. As the
compound idea of ever-active universal Mind,

man must inherit a mental and moral relation to
all lesser individualities. Any attempted indi-
vidual development apart from a well-balanced
collective endeavour is like separating the hub
of a wheel from the larger circumference needed
to multiply the speed of progress. Speed is an
important factor in uninterrupted conscious
evolution. The highest conception of the minor-
ity constitutes the parent centre of each new un-
foldment vital to the life-interests of the greater
circle. But no one can succeed in a personal at-
tempt to utilize the unfoldment of a new ideal of
Truth, while ignoring the collective receptivity
required to make it available to the greatest pos-
sible number.

15

In the Bible, this relation is illustrated by the
people of Israel, whose collective higher self-
development should have furnished a needed
example of the universal design of harmonious
progress verifiable in human experience. These
people might have formed, centuries ago, the
evolving hub of a world circle of progressive
humanity, but through failure to preserve and
embody the parent centre in the design of
scientific unity, the national government de-
generated into a semi-political theocracy.

25

1 History records the confusion of interests that
has resulted from repeated rejection of the
higher individual perception and achievements of
advancing thinkers. Israel's ancient failure to
5 evolve a higher self-development left the change-
less order of the Science of life to await discern-
ment and application by a minority who should
be the first to perceive and embody it. During
centuries darkened by suffering, the mysteries of
10 so-called materialism have claimed general atten-
tion.

Between sixty and seventy years ago Charles
Darwin began, in England, to formulate his
views and to systematize data relating to a
15 theory of so-called material evolution. His deduc-
tions came to be known as Darwinism. The
change of mentality wrought within a wide circle
of mankind through the introduction of the
theory of a material origin of man was remark-
20 able. Benjamin Kidd, amongst other advanced
thinkers, drew attention to the fact that the
doctrine of the survival of the physically fittest
gave impetus to every device for the production
of animal efficiency, while the corresponding loss
25 of moral and spiritual qualities has been esti-
mated by many as out of all proportion to any

supposed gain. Physical warfare began to be 1
regarded not as a degrading method of settling
collective differences, but as an expedient of
Science, something necessary in the natural
order of events. A disastrous blow was given 5
to human faith in the ultimate perfection of all
things; to the conception of an all-wise Creator;
to the recognition of obedience to the Principle
of justice and right as something more than a
mere mechanical resort in legal decisions. The 10
wide acceptance of Darwin's theory shook the
orthodox religious beliefs of thousands, revolutionized textbooks, and to a considerable extent
permeated modern literature.

Commenting on Darwin's theory of evolu- 15
tion J. B. S. Haldane, the eminent chemist of
Cambridge University, says, "We are inclined to
regard progress as the rule in evolution. Actu-
ally it is the exception, and for every case of it
there are ten of degeneration . . . cases where 20
an organ or function has been lost without any
obvious corresponding gain."

The human exception in evolution furnishes
the practical proof and inspiration of a new and
collective possibility attainable here and now. 25
Professor Haldane cites the illustration of the

- 1 birds, which goes far to support the order
underlying the universal design of Life as
herein presented. He affirms that the thousands
of bird species alive today are "almost certainly
5 derived from a single ancestral species which
achieved flight." Who would venture to esti-
mate the number of bird pioneers slaughtered,
in successive struggles toward the new and higher
attainment, because "exceptional," abnormal!
- 10 The scientific mental and moral unity of inter-
ests clearly evidenced indicates the systematic
order and universal design typified in all appre-
ciable phenomena.

The extraordinary slowness of the process
15 elaborated by Darwin has obviously resulted
from the repeated failures of majorities to keep
up with the movements of the more advanced
minorities urging toward a higher development.
The harsh, inhuman rejections of individual
20 higher discoveries have been disastrous to the
collective welfare, and have produced all the
limitations and moral and physical discords of
earth. Darwinism certainly presents vivid illus-
trations of appalling waste evidenced in the
25 method of development from so-called matter.
It is, however, time to realize that the process of

hypothetical material evolution is strictly limited. 1
It can maintain its position only up to the vanishing point of its theoretical material basis, when any remaining doubt as to the mental nature and origin of man and universe must be finally 5 dispelled. The age-long misconception of life as material has outlined and maintained a temporal world in which graphic shadows, intensified beliefs, have been mistaken for realities.

Every period of mental and moral progress 10 accompanying Darwin's backward programme of so-called materialism has ended in a cul-de-sac of confusion and warfare. These periodic conclusions should have awakened thinkers, and caused them to seek for the mistake in their beginnings. A 15 normal development in any direction should not terminate in an exactly opposite point of view. Life should not culminate in death. Experience should extend the original and true outlook in all directions. Disintegration — moral, 20 physical, civil, and religious — has always occurred in the crises of human experience at the point beyond which further conscious development has been declared unorthodox, and not to be permitted.

25

Mankind is undoubtedly being irresistibly

1 urged by the eternal Life element within him
to retrace retrograde steps, and to move on
toward the universal right ideal, his eternal
destiny. So-called materiality, confronted by
5 the higher human activities impelled by a recognition of Mind's imperative demand for conscious unfoldment, is yielding up its enslavement of mankind; error is unwinding the tangled skein of its multitudinous misconceptions.

10 The "single ancestral species" of the birds is a happy symbol of the upward-tending human thoughts and new activities of an advancing minority. The successive "exceptions" in the line of human progress have always been compelled
15 to evolve new pinions of thought. Intelligence urges an escape from preconceived human limitations in the struggle toward a higher basis of thought and action.

It is significant that some years before Darwin,
20 in England, began to formulate his material evolutionary hypothesis, a new discovery was made in America, destined to revolutionize all human existence. About the middle of the last century Phineas P. Quimby of Belfast, Maine,
25 began to experiment with hypnotism. His observations and deductions caused him to recognize

that both cause and effect are mental — a con- 1
clusion now being considered by our leading
physical scientists. Not only did this logical
thinker perceive the mental nature of the per-
ceptible universe, but he was able to demonstrate 5
it. Through recognition of the laws of mental
causation Quimby was able to produce recon-
structive effects upon the body by mental means
alone. He declared that disease could be cured
both with or without medicine, but that the 10
principle by which the cures were produced was
one; and the question to solve. His solution of
the enigma he called “the science of health,”
and successfully applied his discovery in the
healing of disease. Quimby affirmed that what 15
is called matter is, in fact, “a mere shadow of
a substance which the natural man never saw”
and capable of being changed by mental means;
and he was convinced that he had discovered
the principle employed by Jesus, and that such 20
methods were in no wise supernatural. This
discovery, made by a village clock-maker, is an-
other illustration of an evolutionary achieve-
ment by one of humble origin.

The highest attainment in the practical appli- 25
cation of mental power for the healing of disease

1 has been chronicled in the New Testament.
True, there were recorded and probably have
always been instances of healing through men-
tal means, but such healing has been classified
5 as miraculous rather than in accordance with
any definite law, until perceived and demon-
strated by Quimby. Mental healing was then
established as scientific and has furnished the
practical explanation of the so-called "miracles"
10 of the Bible as being illustrations of higher
laws brought into perceptible operation through
direct intention.

Quimby made no pretensions of having reached
his conclusions through other than logical rea-
15 soning and experimental demonstration. Mary
Baker Eddy, a patient whom he had healed and
taught, built a religious organization on the
framework of his discovery. While many think-
ers and prophets had perceived Mind to be
20 the basis of all phenomena, it remained for
Quimby to demonstrate, in modern times, the
systematic application of mental power for heal-
ing. The higher mental basis of life thus experi-
mentally proved impelled the recognition of
25 universal Mind as the one God, the self-creative
Principle expressed in man and universe. Meta-

physical healing as organized by Mrs. Eddy was ¹
to become the stepping-stone to a still higher
development. The methodical movements of
thought as unfolding to the advancing viewpoint
led to the discernment of the *universal design*, ⁵
the design of Life, opening the pathway of con-
scious evolution, and the attainment of higher
achievements that have not, as yet, even been
conceived.

All nature portrays the same order of develop- ¹⁰
ment in the symbols of reality that form our
earthly environment. The planets revolve around
a central sun; from the tiny acorn grows the
giant oak with its countless branches and abun-
dant fruit; the flower unfolds from its central ¹⁵
stem. Plain in all this is the lesson of spiritual
law, that mental centre and circle cannot be
separated in the development of the higher
phenomena of existence.

Human history depicts only a tithe of the ²⁰
deadly temporal evils that have assuredly re-
sulted from individual misconceptions adopted
and clung to by majorities through not having
discerned the design of conscious evolution.
Prehistoric geological records complete the cycle ²⁵
of matter-beliefs accumulated throughout past

1 eons of time. Laboriously unearthing the débris
of fossilized embodiments, the geologist discloses
the long procession of vain attempts to demon-
strate life from a mystical, so-called material
5 origin.

In an address before the British Association,
in 1925, Professor W. A. Parks, a distinguished
geologist and thinker, said: "The mentality of
man is out of all proportion to his physical equip-
10 ment. Can it be inferred that mental devel-
opment is the indicated road for further prog-
ress? . . . The great weight of geological evi-
dence points to the supplanting of one species by
another, not to the transformation of species
15 into their successors. A single transformation
sequence may be regarded as sufficient to estab-
lish the principle, but an adequate explanation
must be given of the failure of vertical seriations
in the great majority of cases. This explanation
20 is not yet forthcoming, and its lack stands as the
chief item in the contra account of the balance
sheet of evolution."

The same cause that produced the catastrophes
that have obliterated successive civilizations may
25 well explain the failure of the geologist's "seria-
tions": the life-interests of the majorities have

not been consciously linked to those of the con- 1
temporary pioneer minorities.

The first community to illustrate the order and method of scientific co-operation by which is producible a higher type of organization, with- 5
out the intervening death of a majority of its generation, has not only outstripped time, but has demonstrated the universal design of spir-
itual evolution. With each new unfoldment, beginning individually, without an intervening 10
break, to build again collectively upon the higher basis of thought and action attained, and repeating the order of the system, a yet higher manifestation must logically be evolved. Prog-
ress thus proceeds in successive periods of un- 15
interrupted self-development.

An example of uninterrupted conscious evolu-
tion in a clearly defined field of demonstration is presented in applied metaphysics in the linking of successive periods of organization by the em- 20
bodiment of *two discoveries*, quite distinct, but directly related, and obviously proceeding from the one source, Mind: (1) mental cause and effect proved in systematic healing; (2) the universal de-
sign of Mind by which higher self-development is 25
demonstrably proved true. The unchanging order

1 in the universal system of conscious higher development, once completed by the linking of two periods of higher unfoldment and organization in the same generation, establishes a precedent
5 in the evolution of life, and constitutes a new basis from which to reckon progress according to the working of universal laws. It identifies the true system of self-government and development, since the deciding factor in a final judgment must always be the actual result achieved.
10

Demonstration, in a degree, of the laws of Life in applied metaphysics has continued with Darwin's theory of a material origin and development of life. Few have noted the parallel lines
15 of the movements, but the fact has remained that physics and metaphysics have been struggling for ascendancy, with life as the prize, neither fully realizing the universal mental basis uniting the mutual interests.

20 In harmonious world-evolution the moral standard established by a majority rises periodically in "vertical seriations" in a coincidence with the higher fact of being discerned by the more advanced minority. The universal rules of
25 harmony impel the trend of general thought and action toward the highest right ideal; and

thus the facts of immortal being can become normally embodied in a progressive civilization.

The theory of life as proceeding from an hypothetical, material basis is superseded by the demonstration of the Science of Mind in which development proceeds in orderly stages. Instead of there being one instance of progressive achievement to ten of degeneration, as in the Darwin theory, referred to by Professor Haldane, each higher attainment is multiplied to its maximum possibility in the same period through geometrical progression. The close relation of mutual interests, within a circle of collective response to a positive centre of unfolding Truth, causes the higher development to become spontaneous.

The mental might individualized by even a small community, through its conviction of a fact fundamental to all existence, will cause the specific truth ultimately to permeate and transform all human consciousness. The time occupied in the transformatory world change will depend upon the support or the obstruction it meets. Such a far-reaching mental influence must produce corresponding effects throughout the states and stages of animate and inanimate phenomena classified as the mineral, vegetable,

1 and animal kingdoms. Naturally the higher phenomena of these mentally correlated kingdoms must come into harmonious relation with mankind in proportion to the general understanding and application of the universal laws of the same Mind that governs the life of man and his environment.

It is natural and scientific that dominion should be demonstrable only through conscious obedience to the laws of Life. A design of immortal Life must be universally applicable to all conceivable details and circumstances of existence on all planes of action.

The discoverers of facts fundamental to existence are the conscious life-links which unite periods of harmonious progress. The mysteries, separations, and disasters that have beset mankind have resulted from failures to link up the matured thought of contemporary thinkers with the new and higher ideal discerned and exemplified first on a lesser scale. Recurring failures thus to establish the logical connections between periods of moral, physical, civil, and religious reform account not only for the separation between the human mind and body in death, but for the decay of nations and civilizations, and

the long intervals between the more exalted 1
ideals and their collective realization.

Every moment of life proves that the interests
of the human mind and body are mysteriously
related, and yet in all the wondrous past history 5
of life on this planet the solution of the mystery
has not been reached. The universal design of
Mind establishes three important facts: (1) the
scientific nature of the relation that undoubtedly
exists between the human mind and the body; 10
(2) the connecting links that maintain and limit
that normal relationship; and (3) the control of
mind over body, the governor over the governed.
The medical profession, in its practical efforts to
save life and to eradicate disease, has perhaps 15
come nearest the inevitable recognition that at
any rate body cannot govern body.

All the interests related to the life of individual
as well as universal mankind are included under
the four heads — moral, physical, civil, and 20
religious. It follows, therefore, that the link by
which Science unites individual and collective
human progress must express this fourfold unity.

Nothing on the plane called physical can give
man complete control of his body; that must be 25
sought in the mental realm. Wholly to subordi-

1 nate bodily action to mental control, the individual physical interests must be related to the
beneficent moral forces represented by collective
moral, civil, and religious agreement on the in-
5 dividual right to *life*. Thus can be formed the
scientific, foursquare basis, on which the balance
of common interests related to life and health
gives to man the available moral support needed
to exercise control of his body.

10 Until now the mental link between the individual and universal right to existence has been
formed on the so-called physical plane *only*. This
has left the individual health and bodily needs
the prey of outside degenerative influences exer-
15 cised by the universal agreement of a majority
in bodily limitations of disease and death. Dis-
connection from the sustaining mental energy
available through the great avenues of thought
represented by moral, civil, and religious forces
20 is fatal. This threefold lack causes the body
to respond to outside stimuli received through
thoughts centred on physical conditions. Indi-
vidual human life has corresponded to a fourfold
cable of which three strands have been severed,
25 and the remaining one directly relating the body
to universal beliefs of limitation.

A union of the fourfold interests must be effected in order to give preponderance to mental power over physical conditions and so establish the essential link between the individual and collective progress of humanity. This truth is demonstrable. The individual discovery of a single fact vital to all human existence must affect the bodily interests on all four planes of thought equally. If the civil law fails to protect the new unfoldment, then the civil power fails in its high ideal to support the individual and universal right to exist; if religious organizations, unaware of the vital nature of the fact brought to light, array themselves against it, religion sacrifices its dearest hope of peace on earth; if physical force should incidently and unwittingly work injury to the embodiment of the new truth, that force is shown to be destructive of the universal and individual health. What resort then remains for mankind except the moral demand which rests upon all alike, however differing in their individual viewpoints, to sink all differences and withdraw opposition to the one thing needful for the life of all.

When the common *moral* demand is met and civil, religious, and physical requirements come

1 into harmonious agreement, the fourfold interests are united on the essential truth and the balance of mental and moral forces established on the side of life. The human mind and body
5 come into their right relation when the body is placed under control by these combined forces on the side of the individual right to life and health.

The climax of a higher moral and personal development awaits the growing perception that
10 all real phenomena are of one common mental origin, man and universe being the compound expression of the one self-creative Mind rightly called God. This all-inclusive truth has come, in some degree, to the pioneer thinkers in every
15 age, but it has remained until these latter stages of so-called materialism to be exemplified by practical demonstration. The Science of being that establishes Mind as the first and only cause, through the effects produced, demonstrates body
20 to be but the symbol and servant of intelligence.

The discernment and collective application of this eternal design which links and balances the individual and collective interests — moral, physical, civil, and religious — unfolds the higher
25 demand of Science upon astronomer, mathematician, physicist, theologian, physician, and

metaphysician. It insures to each the collective support necessary for the realization of his most exalted ideal.

Symbolic physics and abstract metaphysics under the names of Science and Religion have repulsed each other. With Mind as the universal basis, the relation between the two becomes apparent. The universal design applied in self-government shows the link between physics and metaphysics to be that of the symbol, or letter of the higher laws of Life, and their application. Metaphysics translates the symbol which shows the metaphysical design of government to coincide with the order and relations in physical phenomena. Metaphysically self-governed man's relation to his body corresponds to that between law in operation and its symbol, or letter. Control is gained over the body and the symbolic phenomena, his environment. Control of the lesser body foreshadows control of the cosmic body. Instead of repulsing each other, physics and metaphysics will find their interests balanced. Metaphysics gains the letter of the higher laws while physics finds safety in moral and spiritual values under right government.

CHAPTER II

THE MISSING LINKS

1 **T**HE simple truth that there is a universal
design of collective and individual rela-
tionship in which all life unfolds harmo-
niously from its common source, the one Mind,
5 and that the majority of mankind is unaware of
its existence, sufficiently accounts for every note
of earthly discord. Every throe of human agony
adds to the penalties of conscious, or of un-
conscious violation of that design.

10 Mind being universal, it follows that as the
method by which mental power can be harnessed
is understood, the greater becomes man's ability
to control his body and environment which, in
every particular, unfold from the universal basis
15 of consciousness. Man is the highest expression
of the unfoldment of ideas from Mind. When
exercising his God-derived power of right ini-
tiative, collectively, as well as individually, he
must affect in advancing degrees all perceptible
20 phenomena.

In every social grouping of species of animate

life is found a majority and a more progressive 1
minority. But the life-link, the leading indi-
vidual initiative, the vital function essential
to connect in harmonious self-development the
interests of the pioneer minority with those of 5
the contemporary majority, has been rejected.
The effects of a disconnection between the un-
discerning majorities of mankind and the higher
individual unfoldments of essential truths can-
not fail to be felt in the countless mental circles 10
of human consciousness — governmental, indus-
trial, educational, and domestic.

Every attempt of human civilization to impel
obedience to the highest right (as discerned) has
failed in its final test of moral efficiency. Such 15
failures have been but the logical outcome of the
absence of the missing link needed to connect
the progressive development of human laws with
the higher type of spiritual laws which impel
collective harmonious progress, according to the 20
universal design. The effects of the missing life-
links are vividly symbolized on the lower plane in
animal life and in the insect world: we see how
every bee of the swarm is affected when bereft
of its queen with whom rests the collective hope 25
of self-preservation.

1 The universal design of Mind, misunderstood
and unconsciously imitated on a hypothetical
material basis of life, must naturally produce
universally discordant results which correspond
5 to the limitations of so-called matter. The indi-
vidual attainments of human intelligence, when
deflected from the conscious pathway of spiritual
unfoldment, ultimate in collective disasters. The
triumphs of chemist and physicist in their benef-
10 icent efforts to advance human welfare, fade
when the fruit of their labours is misapplied and
converted into instruments of terror and destruc-
tion.

Every attempt to gain dominion on a supposed
15 material basis must inevitably result in loss of
mental and moral control, and contribute to the
inevitable disintegration in which all that is
collectively believed to be of material origin
ends. Various devices have been resorted to for
20 the purpose of temporarily connecting man with
his immediate environment, to enable him to
exercise needed control even of machines of his
own construction — as instanced by the aviator
strapped to his plane. But all such merely me-
25 chanical links fail to give the essential control of
perceptible phenomena necessary for human self-

preservation and uninterrupted conscious higher development.

To obtain rightful dominion, man must recognize his conscious and subconscious collective mental relation to his environment, and learn the higher laws of Mind, by obedience to which he can gain and maintain control. To demonstrate this Mind-derived beneficent authority in the highest degree—namely, through a united conscious intention—it is obvious that a majority of thoughts must be in agreement with the right ideal. Mental at-one-ment of the greatest number of mankind on any point vital to existence must be omnipotent in its God-derived mandatory power on this planetary scene of action. Can there be any issue more vital than a general recognition and acceptance of the universal design, the system of government by which our civilization can be raised to a higher basis and avert ultimate disaster?

The discovery and application of the higher laws of Mind which undoubtedly govern all existence must, first, be sought and found in the field of metaphysics, not physics. As the knowledge of those laws increases through metaphysical research and demonstration, human statutes

1 will be evolved which will maintain such natural
order and relations on the visible plane of co-
operation as shall coincide with the universal de-
sign of Mind — the design of Life. Especially
5 will they safeguard the vital link of conscious
relation that exists between the highest discovery
and the collective progress.

To subject the highest discernment and spir-
itual initiative of the advancing minority to per-
manent limits of rules agreed upon by a majority
10 on even a slightly lower mental level, must neces-
sarily be to darken and hold back the collective,
spiritual advancement. Subjection to outgrown
limits disconnects the collective attainment of
15 conscious control in the very culmination of a
higher development of individual capacity—the
eternal demand of Science in each advancing
stage of experience.

To appreciate the fatal effects of these dis-
connections between the unfolding individual
20 concept and the collective mentality, throughout
past centuries, it is only necessary to note the
adamantine rule exercised over the individual by
any emotion generated through a common ideal.
25 This effect is manifested in its fatal mixture of
good and evil beliefs, in every species of life on a

so-called material basis: from "the spirit of the 1
hive," the marshaling of birds of passage, na-
tional patriotism and military *esprit de corps*,
and lastly to the common belief in the necessity of
death, the most merciless in its collective dom- 5
ination over the individual right desire for "life,
liberty," and the unobstructed "pursuit of hap-
piness." The fatal effects produced are directly
contrary to the conscious higher unfoldment pro-
vided for, and ultimately impelled, by the un- 10
changing laws of the one Mind.

The terrible results of a direct reversal of the
universal design of Mind that links the higher,
conscious initiative on the plane of visible action
with a circle of receptivity, are the most clearly 15
evidenced when an individual mistake wins col-
lective acceptance. Such a fatal reversal of the
universal demand of life necessarily produces the
more proportionately disastrous collective effects.

Some observers having perceived the abuse of 20
an organized co-operation which, instead of pre-
serving, robs individuals of their freedom of
moral perception and choice, imagine themselves
able to maintain an isolated safe standpoint,
apart from any covenant of human self-govern- 25
ment. Never was there a greater mistake. There

1 is no such isolation hostel on earth. To stand
aloof from a constitutional agreement, linked
with the initiative of an advancing minority in
accordance with the universal design of Life, is to
5 plunge oneself into the vortex of disconnected
subconscious and conscious beliefs, and become
a slave, morally and physically, to uncontrolled,
mechanical world organization. Restoration of
the missing links of conscious higher discernment
10 alone makes scientific co-operation possible, and
such co-operation gives to man his rightful
dominion.

Painless evolution is a demonstrable Science;
its phenomena are not the effects of fate or
15 chance, but the results of conscious, spiritual
foreknowledge and direct purpose. It should be
obvious that a universal design of Life must be
a universal remedy for death. The human sys-
tem of government that recognizes, and embodies
20 this design in life-practice, illustrating its utility,
must advance rapidly on the way toward abolish-
ing the last enemy. The embodiment of a new
and higher essential truth can be accomplished
by a system of human government only when its
25 statutes accord with the demands of the un-
alterable laws of Science. Obedience to such

governmental demands is both moral and scientific, and will bring the end of human failures to achieve collective development and self-preservation. As already indicated, those failures have always arisen through disconnection of the majorities from their own rejected offspring, the advancing minorities.

Conscious evolution by collective right intention, in accordance with the design of the one Mind, is the hope of the world. Increasing longevity — and much less, immortality — without a systematic order of higher discovery, would be inconceivable. Each practical step in the Science of Mind unfolds something new: some higher present possibility of life, and the rules requisite to make available the mental power needed to produce the higher manifestation. Applied metaphysics unfolds the rules necessary for the safeguarding of Mind's continuous unfoldment, and confirms the present possibility of a speedy redemption of mankind from the sufferings of mortality. Disease is only one of the myriad evil effects of the mysterious misconceptions which have hidden from mankind the pathway of spiritual evolution.

Mental apathy is perhaps the most deadening

1 of the degenerate effects of so-called material
evolution; this error, affecting the greater num-
ber, has weighed against the higher individual
aspirations. Fatal results to collective humanity
5 have been caused by the apathetic assent of
majorities to some radical error which has orig-
inated in a single uncorrected false belief. Tem-
poral developments of specific errors from false
beginnings have produced but fragmentary re-
10 sults in a painful evolution of shadow-forms:
mirages, illusions innumerable, but never the
substantial and imperishable realities of im-
mortal being.

Mechanical invention has progressed apace,
15 and physical warfare drenches the world with
blood. But unseen amid the human chaos, Mind
is perpetually at work. Through the dissolution
of so-called matter into its finer essences, nations
have come into closer contact, and the "still
20 small voice," the discovery of fundamental
truths, is no longer in danger of being so easily
drowned as of old.

The Darwin theory of development from a
hypothetical material basis leads only to a death
25 climax; its most elaborate organizations culmi-
nate in periodic disaster; and manifest at best

short-lived beauty, increasing discord, and calamitous disintegration. In contrast to this, the evolution of a single organization under a covenant system of self-government, in accord with the universal design, should be enough to expose the mythical nature of so-called material evolution.

In conscious development through obedience to the higher laws of Mind, no loss is experienced. Every particle of mental and moral energy is conserved for the extension of truth as newly brought to light in the unalterable order of Science. The two foundational truths — that God is Mind, and conscious evolution is as demonstrable as mathematics — are abundantly verified today by the illustration referred to in the field of applied metaphysics.

The individual perception and collective acceptance of facts that are essential to life should be practically simultaneous. All the discords of human life have resulted from the long-drawn-out intervals that have been allowed to elapse before collective acceptance becomes linked to the vital truths of Life individually perceived. The end of discord on earth must undoubtedly come through recognition of the increasing mo-

1 mentum of good to be achieved by scientifically
organized co-operation. A fundamental fact of
Science was uttered by Christ Jesus when, pro-
phetically referring to the latter days of mate-
5 rialism, he said, "Except those days should be
shortened, there should no flesh be saved: but for
the elect's sake those days shall be shortened"
(Matthew 24:22). Speed is a leading factor in
the human embodiment of good by a minority,
10 in order to prevent loss to the majority of man-
kind through the ruthless severing of its con-
nection with facts logically unfolding to the
higher individual discernment. The "elect,"
at whatever date, are obviously the advancing
15 minority. The very preservation of human life
depends upon the scientific adjustment of the
mutual relations that exist between the majori-
ties and advancing minorities of mankind in
these days when an increasing momentum in
20 events is everywhere manifested.

The specific truth is at all times and in all
places the one thing needful for mankind, the
pearl of great price. Mankind has been collec-
tively plunged into recurring intervals of mental
25 darkness through repeated interference, by ma-
jorities, with unfolding spiritual enlightenment.

These intervals are symbolized by the dark and 1
light bands displayed in the physicist's demon-
stration of the "mutual interference" of light. To
obstruct in any way the utterance and experimen-
tal demonstration of a new truth is a crime against 5
all humanity. Every true fact necessary to exist-
ence must be as vital for the health and con-
scious development of the greatest possible num-
ber as for the smallest minority. The design of
orderly conscious evolution has remained hidden 10
in an obscured remoteness. Literary records of
outgrown beliefs based upon hypothetical, so-
called material theories have occupied the popu-
lar educational foreground, directing the general
thought backward. The limitations of language 15
contribute largely to the misunderstanding that
too often delays general acceptance of a new and
vital truth.

Dr. Arnott, in his essay on language, compre-
hensively describes the transmission of thought 20
from generation to generation. Language, he
says, "binds the uncounted millions of the hu-
man race into one gigantic rational being whose
memory reaches to the beginning of written
records. Fathers, by language, continued their 25
gathered observations to children; these again

1 with gradual accumulations to new descendants,
and when the precious store had increased until
the memory could retain no more, the art of writ-
ing arose, making language visible and perma-
5 nent, enlarging the receptacles of wisdom. Print-
ing came last, — and then arose the still swelling
flood of knowledge into every corner of the
earth, watching and recording new phenomena
for the purpose of still better magnificence and
10 simplicity and beauty of creation.”

In the course of normal, conscious evolution,
words and acts must coincide. The difficulty of a
correct verbal expression of Science in successive
periods is great, but none the less vital. Out-
15 grown human associations cling to words and mis-
lead those desiring to advance with the new and
true ideas discovered.

As visible phenomena change, language has to
accommodate itself to the new scenes. Recent
20 inventions such as the radio, the airplane, and
the applications of electricity, almost compel a
new dictionary. It has been well said that “a
dead language may be learned once for all, but
the language of a science must be learned afresh
25 every few years.” Each new development, even
of mechanical devices, encounters the limita-

tions of language. The evolution of language is 1
inseparable from the discovery of the essential
truths of life. Every word is a symbol used to
convey ideas to thought. In successive periods
of unfoldment, fundamental facts have been 5
indicated, but not understood, in the meta-
phorical records of past ages. These must be
restated in the language of the day.

Each individual struggle for an adequate ex-
pression of truth, advances the evolution of 10
language. Words symbolizing outlived mistakes
will have to give place to new symbols, better
expressing the dawning realities. In the apoc-
alyptic picture, a book is shown sealed within
and without with seven seals and held in the 15
right hand. The hand indicates the administra-
tive authority and individual initiative that be-
long naturally to the day of discovery. As the new
idea of the universal design unfolds in consecu-
tive stages, it becomes naturally the interpreter 20
of the perceptible phenomena that form the
great book of life awaiting translation into
reality.

For centuries the pioneers of progress have
been made the targets of ignorant and prejudiced 25
criticism in their local communities, and too

1 often among closest friends. While unaided in
their efforts to make known the truth discerned,
however resolute the endeavours to fulfil a world
mission, how many such pioneers have remained
5 unknown to the wider circle of mankind. Ob-
structive majorities have always reaped the pen-
alty resulting from their ignorance of the method-
ical operations of mental cause and effect; ob-
structive of true progress, they have fallen vic-
10 tims of the mental batteries of sin, disease, and
death operating through the lowest propensities
of uncontrolled, evil beliefs.

Christendom's majority has for centuries de-
clared spiritual revelation, and dominion over
15 so-called material laws, to have terminated with
Christ Jesus. A dying race, clinging to religious
theories of a supernatural future existence, has
presumed, openly, to declare that there are no
unexplored pathways of spiritual discovery and
20 practical demonstration open to mankind.

Persecution of the most earnest seekers who
have spoken something new and revolutionary
has ever darkened human existence. Repeated
appeals by advancing minorities for fair exam-
25 ination of newly unfolded evidence of a higher
destiny for man have been met by official re-

pudiation, misdirecting the general thought. 1
Something more than courage is needed to make
known a higher law of life even when discovered—though the race be famine-stricken for lack
of knowledge of it! Unprotected by static 5
human laws the early experimental application
of the universal laws of Life, discovered by the
few through renewed spiritual endeavour, has
been repeatedly denied even the right of public
utterance. Alas for humanity's hoped-for es- 10
tablishment of the kingdom of spiritual law and
order on earth, if its discovering minority were
always to be left defenceless at the mercy of an
unawakened and obstructive majority!

The disastrous unresisting assent of a major- 15
ity of mankind to the domination of sin, of disease, and of death has been greatly augmented
by some of our civil laws which, unwittingly,
lend a strong supporting arm to the monstrous
claims of evil to rule over man and his environ- 20
ment.

Each discovery of new and higher ideas leads
to Mind as the one, original, infinite source of life.
Mind impels the intelligent *ascent* of man from
his boundless spiritual origin, according to an 25
unchanging law and order. Fundamental facts

1 of Life are perceived and expressed individually
in advance of their collective acceptance; should
the newly unfolded truth be rejected, the penalty
that follows is self-inflicted. Suffering comes
5 only as the effect of disobedience; but health,
peace, joy, and harmonious progress increase
with obedience to the demands of Truth.

The admonition "with what measure ye mete,
it shall be measured to you again," like many
10 other statements in the New Testament, is a
basic law of individual and collective evolution,
which operates with mathematical accuracy.
Unheeded, this law found a terrible fulfilment
in the destruction of Jerusalem and the many
15 crucifixions and collective disasters which, his-
tory records, followed the individual martyrdom
of the most spiritually discerning man the world
had known.

A remarkable recognition of the scientific,
20 unchanging order in spiritual evolution was at-
tained by the prophet Daniel. He saw and de-
clared that the advanced truths enshrined in the
records of seers would remain a sealed communi-
cation to the majority, until an essential achieve-
25 ment had been accomplished: an advancing mi-
nority must both understand and demonstrate how

to "scatter the power of the holy people" — in ¹
other words, how to avert the degenerate effects
of an illegitimate, outgrown, religious authority.
When Jesus warned those who disregarded the
written words of "Moses and the prophets" that ⁵
they would not understand the higher demands
of Life subsequently declared, even "though one
rose from the dead," he was voicing the eternal
law of individual and collective mental relations.
As in his day, so in our own times, the Christian ¹⁰
world, even on its highest religious standpoint,
has failed to grasp the Science of spiritual law,
because mentally disconnected from the truth
declared by the departed pioneers in successive
periods. ¹⁵

The universal design remained to be discerned
and demonstrated in the orderly process of
spiritual evolution. The eternal order, first
practically exemplified on a miniature scale of
self-government in the field of applied meta- ²⁰
physics, illustrates the balance of interests that
must be maintained in a progressive civilization,
and foreshadows the effect upon all humanity
that must ensue when the design of Life is uni-
versally accepted and embodied. ²⁵

All discoveries of the great facts and laws of

1 existence come in a logical order. Every glimpse
of the vital connection that exists between the
true facts of being has brought a revival of men-
tal activity, improved health, and general pros-
5 perity. The collective prosperity is always bound
up in the advancing perception of the minority
which, therefore, forms the normal medium for
the truths uttered as unfolding from the basis of
the one Mind. This true order (and the necessity
10 for human laws requisite to maintain it for the
common welfare) has remained undiscovered by
the majority of mankind, hence the unconscious
and repeated obstruction of world progress.

Individuals who attempt to work out their
15 own salvation apart from scientific co-operation
tamper vainly with the order of Science and are
doomed, in advance, to fail. They cannot escape
collision with the fatal limitations prefixed by
the collective beliefs of a majority of mankind
20 on the plane of a common experience. A gen-
erally accepted belief in mortality deprives the
individual, opposed to co-operation, of the super-
abundant mental energy needed for the prolonged
endurance of an unflagging pioneer advance faced
25 by organized obstruction. It is, however, fortu-
nate for mankind that the sustaining mental

energy developed in harmonious co-operation is ¹
not primarily dependent upon the numerical
strength of a community. Measureless moral
might is found available in the conscious unity
of a collective agreement, of few or of many, in ⁵
the right.

Conscious evolution demonstrates the eternal
unity of good. It unfolds Mind's perfect covenant
plan for the early control and defeat of beliefs in
evil before reaching their last stage of bodily ¹⁰
destruction. Cumulatively mental and moral world
force may be developed, harnessed, and made
daily available for undreamed-of good.

Nations cannot dispense with war until they
co-operate in the scientific moral control of error ¹⁵
in its incipency in accordance with the design of
the one Mind. Physical warfare continues solely
through ignorance of man's mental nature and
origin and the moral power needed, and always
available, for dominion over whatever would ²⁰
oppose the highest right.

Since every unit of mankind has proceeded
spiritually from the one Mind, called God, it fol-
lows that the universal design of Life is inherent
in all human consciousness. The design of the ²⁵
one Mind understood, and demonstrated, can-

1 not fail to bring differing viewpoints of life into
a fundamental recognition of truth. Man's do-
minion lies in furthering the individual spiritual
discovery of the higher laws of the one Spirit;
5 this advance is directly related to the application
of mental and moral, not physical force. This
constitutional design requires an equitable ad-
justment of the balance of interests between the
two great institutions of Church and State, using
10 those terms in their broadest significance. When
these distinct institutions both recognize and
embody the universal design in their different
spheres, their combined influence, moral and spir-
itual, will assuredly demonstrate the omnipotence
15 of good.

The infantile conception of mankind as an
independent lawgiver who fails to make pro-
vision for the reservations of authority neces-
sarily inseparable from the advancing individual
20 discernment, is a mistake that has proved dis-
astrous to human progress. The discoverer of a
fact fundamental to the common ideal is, and
should be regarded as, the friend and servant of
the whole of mankind. The answer to the prayer
25 "Thy kingdom come. Thy will be done in earth,
as it is in heaven," has always awaited demon-

stration of the application and embodiment of 1
human codes adjustable to the heavenly laws of
harmony.

That great document, the Hebrew Decalogue,
was certainly a witness to the individual higher 5
understanding of the Science of Mind, and man's
inherent capacity to reflect it. Little has the fact
been realized that a single legal decision opposed
to Life's ever-operative laws of mental formation
breaks the two commandments on which "hang 10
all the law and the prophets," love for God and
man. Such a decision impelling a collective dis-
obedience must also violate the code of common
moral obligations.

The conception of spiritual laws as abstract, 15
inapplicable, and foreign to the individual and
collective present-day interests, has retarded
the higher development of human government
through all past world periods. Whatever mili-
tates against man's conscious at-one-ment in all 20
that belongs to Truth and Life must be, and is,
suicidal. The development of a higher human-
hood hangs upon uninterrupted discovery in the
Science of Mind as veritably as the branches
of a tree depend for their existence on suste- 25
nance derived from their own parent stem.

1 To work out practically the rules of conscious evolution it is necessary to build higher in the immediate present upon the foundation of facts collectively accepted and demonstrably proved
5 true. Only by so doing can mortal time-limits be superseded, mortality outdistanced, and the individual continuity of conscious connection between essential facts established.

From the earliest periods of human develop-
10 ment the mental conceptions of the higher ideals of Life, soaring beyond the common mean, found expression in poetry, art, and literature even in their crudest beginnings. Such ideals have served also to uplift the collective thought in
15 proportion to their embodiment in a manner that accorded with the established standard of right. Without such embodiment they have continued as but theoretical abstractions, and their highest conceptions have remained to be realized
20 at some unknown future date. Only when the advancing minority is able to embody the new idea discerned, and apply it collectively with beneficial results that exceed a standard outgrown, has the moment arrived for a general
25 change of viewpoint.

The mandate of Life, "Let there be light," is

imperative, and it governs the hour of new discovery; 1
disobey it, and darkness obscures the
pathway of human experience. The task of the
light-bringers is to demonstrate how the higher
ideal meets a general human need, and to illus- 5
trate, by a practical example, how to displace
the barriers of an old routine. It is not necessary
here to recall all the broken links in evolution, and
the consequent needless suffering of mankind;
nor the unfortunate abnormalities of minorities 10
and majorities that have resulted from failures
to recognize the connection, and maintain the
balance between mutual life interests. Suffice it
to mention the struggles of the long line of think-
ers, seers, prophets, and philosophers opposed by 15
religious prejudice. Blind opposition has main-
tained outgrown systems and condoned glaring
moral inconsistencies on unsupported assump-
tions that, in some speculative heavenly existence,
future justice and right will reign supreme! And 20
yet, daily have Christendom's millions prayed:
"Thy kingdom come . . . in earth," while its
Science awaited discovery.

With Mind as the universal basis of all con-
sciousness and the source of all individuality, 25
there can be but two standpoints of actual prog-

ress in the harmonious evolution of life: (1) the individual perception and definite expression of a higher ideal by the smallest minority, a simple unit; (2) its acceptance and progressive embodiment by a self-governed community forming a compound unit.

The greatest possible achievement on the visible plane of action must be when a majority of the whole race is found in agreement, through assimilation and embodiment of the right ideal. The maximum of utility attainable under the rules of co-operation for the special development has then been reached. When the individual viewpoint is found opposed to that of a majority and is at the same time beyond the mental outlook and the moral demand of the common agreement, the individual level is, nevertheless, that to which Principle will ultimately compel all to rise.

The highest system of self-government and progressive conscious development — religious, scientific, educational, industrial, and otherwise — must be that which, by linking the individual higher discernment to the moral demands of rules agreed upon by the greatest number can avert centuries of wasted time and energy.

In the moral control and destruction of human discords, the covenant is Truth's invincible weapon. The common bond presents the most powerful influence for the destruction of discord in the realm of human thought, and thus for its prevention on the visible plane of action. By its means can be overcome the fatal misconceptions and prejudice that have hitherto prevented the linking of newly discovered spiritual facts with a widening circle of contemporary thinkers. The balancing of the positive nucleus of higher discernment with a widening circle of receptivity, requires the laying aside of outgrown rules, and a voluntary reunion under a new covenant. An agreement in the highest right unfolds not only general health in the wider circle, but a definitely higher self-development.

Evolving mentalities are all in differing states and stages of conscious individual, as also collective development: no two are exactly alike. In the continuous upward urge of the general advance the individual most receptive must naturally be the one first to emerge from within the confines of an outdated standpoint to give expression to the new and true ideal. Is not the rotation of planetary bodies symbolic of the

1 rhythmic operation of the universal law of Mind
impelling alternate individual and collective
progress toward the higher development?

For countless centuries, the thinkers have
5 struggled to solve the riddle of the universe; a
minority among them have been able to record
glimmers of fundamental worth. But whatever
of truth has been discerned by the few, while
rejected and lost sight of by the many, has
10 nevertheless remained to be rediscovered and
demonstrated by succeeding pioneers. The law
that impels periodic discovery sustained human
vision in the unchanging order of unfoldment,
through the long line of seers that led up to the
15 great Teacher, Christ Jesus.

After the date of the Christian Era it seemed
more and more difficult to give individual utter-
ance to anything new. With the advent of the
printing press, however, the slow process of oral
20 teaching by philosophers gave place to text-
books. From that time the written word began
to exercise a powerful influence in directing pub-
lic sentiment. Still there was no conscious link-
ing of the positive centre of new discovery, with
25 the waiting receptive circle always prepared in
advance by Science, to accept and embody it.

The invention of printing somewhat released pent-
up human thought to find its collective expres-
sion and to flow in a thousand streamlets. As
water finds its level and gathers into a river that
continues on its course until, through one mouth, 5
it enters the great sea, so in the process of evolu-
tion does upward-tending thought, finding release
through poetry, art, and literature, spread out-
ward, like a fountain, the irrepressible individual
ideals. 10

German philosophy of a century ago drew
near the solution of the life-problem. Carlyle in
Heroes and Hero Worship says that Fichte went
so far as to say that "All things which we see or
work with in this Earth, especially we ourselves 15
and all persons, are as a kind of vesture or sensu-
ous Appearance: that under all there lies, as the
essence of them, what he calls the 'Divine Idea of
the World'; this is, the Reality which 'lies at the
bottom of all Appearance.'" But he missed, or 20
failed to express, the vital individual beginning
of the uprising ideal, the "*point within the circle*,"
and the scientific indissoluble relation between
the two in cyclic unfoldment.

Carlyle, believed by many to have been the 25
greatest of our English thinkers, quick to give

1 credit where due, built higher upon the truth
already discerned, and thereby attained a clearer
conception of the unchanging order. Grappling
with the limitations of language in expressing
5 metaphysical truths, he referred to the earlier
conception of Fichte, as "his way of naming
what I here, and by other words, am striving
imperfectly to name; what there is at present no
name for." In thus acknowledging his indebted-
10 ness, Carlyle established the indispensable link
that identifies and groups the advancing collec-
tive footsteps in their right order in the line of
conscious evolution. He saw the need for a
positive centre as the focusing point in the
15 field of collective human consciousness, and
declared, "It enters deeply, as I think, into the
secret of Mankind's ways and vilest interests
in this world." The beginning of the positive
centre he defined as the "*Ableman*," or in other
20 words, the one qualified and able to act. By no
other method than by bringing centre and circle,
individual and community into contemporary,
natural at-one-ment, can the world's chaos be
reduced to order.

25 Failure to discern the universal design of Mind
which unfolds conscious being through periodic

discovery of the facts of immortality, has pre- 1
vented perception of a certain coincidence be-
tween the higher unchanging laws of Science
described as "spiritual," and the systems of hu-
man law which form and maintain the necessary, 5
but transient, ethical standards of the human
race.

Each new and higher discovery requires a cor-
responding readjustment of human law to direct
collective obedience to the new demand of Life. 10
The universal design of a mental positive centre
and circumference in the advancing demonstra-
tion of the Science of Mind, illustrates the parent
nucleus of unfolding truths, and the orderly wid-
ening of the circle of *mental and moral* receptivity. 15

Both ancient and modern philosophers have
recognized that the abstract truth signified by
the symbol of a centre and circumference is in-
separable from the idea of God as the universal
source of all individuality, and man and universe 20
as expressing this compound idea. In the present
period the design of Life has been practically
embodied in the evolution of parent centre and
receptive, contemporary circle, illustrating the
periodic world system of moral and spiritual 25
evolution.

1 Owing to the rejection of the pioneer of Chris-
tianity by the contemporary circle of religion-
ists in the day of his brief personal ministry, his
teaching was not understood by his auditors. His
5 early and triumphant departure from the visible
earthly scene of action left the small group
of his followers without a recognizable posi-
tive centre, and ready to believe there could be
no further conscious spiritual discovery. The
10 mental relation of centre to circumference, of
the individual to the community, and the *law*
governing this relation, have been little recog-
nized or understood, notwithstanding the par-
ables: "I am the door," "I am the light" — al-
15 ways the point within the circle. The universal
design that relates the individual to the com-
munity was evidently not discerned by the fol-
lowers of Jesus clearly enough to be demonstrably
illustrated; its potentiality lay concealed in the
20 stagnant waters of a world's mental apathy.

Even Carlyle of but yesterday did not dis-
cern the actual plan of universal enlightenment.
Visible phenomena seemed to him a "mighty
maze, yet, as faith whispers, not without a
25 plan." He was a lonely positive mental centre of
unapplied affirmations awaking the attention of

many contemporary abstract thinkers. But al- 1
though his words did not find embodiment in a cor-
related "verifiable example"—moral, physical,
civil, or religious—they pointed in no uncertain
utterance to a higher theory of life, and have re- 5
mained as beacon lights to thousands of seekers
of Truth.

To glimpse a truth is one thing, but to em-
body it is quite another! Pathetic beyond words
was Carlyle's summary of the vast "plan" which 10
he had dimly perceived "*not so much evolved, as
detected to lie ready for evolving.*" Intensely aware
was he of the need for a plan of orderly mental
and moral co-operation. Describing the unsatis-
factory methods of many social organizations, 15
he says, "How many powerful forces are seen
working in a wasteful chaotic altogether unar-
ranged manner." But he recognized that "All
that mankind has done, thought, gained, or been:
it is lying as in magic preservation in the pages 20
of books" and that "with the art of writing,
of which printing is a simple . . . corollary,
the true reign of miracles for mankind com-
menced."

Carlyle's message uttered from the highest 25
metaphysical standpoint of his day gathered up

1 many disconnected thoughts of past centuries
and focused thereon the attention of a wide
circle of thinkers. Great indeed would have been
the day of world enlightenment had the con-
5 temporary beginning of practical, operative meta-
physics been consciously connected therewith.
When once the natural links of harmonious being
are clearly discerned, Mind's creative plan, in-
cluding man and universe, appears. Carlyle did
10 more than break the ground; his pungent similes
penetrated the thin veneer of civilization and
opened the way for the next great world de-
velopment in applied metaphysics.

History shows that no philosopher has accom-
15 plished anything collectively practical until the
true idea discerned has been understood by
others in a degree that would enable him to
embody the concept, even though its outward
expression be on the smallest scale. A new-
20 born truth always conflicts with an outgrown
position. Human endeavours to link the new
and the old in a moral and spiritual continuity
have formed the cross in all human experience.

Except for the actual evidence of history it
25 would be incredible that the advancing circle of
thinkers, periodically forthcoming, has never

once gathered spontaneously to the new posi- 1
tive centre of a higher unfoldment. Centuries
have elapsed before truths uttered by rejected
pioneers have been perceived and accepted.

The greater "originality" of the discovering 5
minority consists only in being first to perceive
the new fact that is also original in everyone's
consciousness, and fundamental to the common
progress. In the scientific unity of minority
and majority, thought finds, simultaneously, its 10
fuller collective and natural expression. Every
talent gathering to the higher parent viewpoint
can be utilized to its maximum of possibility for
the universal welfare; poet, artist, and musician
are inspired to join in harmonious embodiment 15
of the exalted conception with its new inspira-
tion needed to carry the world onward. A Shake-
speare will no longer be compelled to write down
to the level of the elementary playhouse, alone
willing to present his ideal. Much more will the 20
light of Truth practically reflected in the demon-
stration of Science, so "shine before men" as to
lead them in the pathway of conscious evolution.
In a simultaneous co-ordination of human activi-
ties, centuries of individual struggle and world 25
chaos will be swept away.

1 The positive nucleus, or as it may be designated with equal correctness, the central assembly, or parent church, evolving through a higher recognition of the universal design of
5 Mind, illustrates the practical embodiment of the fact anciently symbolized as the *point within the circle*. Its voluntary members are individually pledged in a common obedience to Truth as visibly unfolding throughout all time from the
10 basic premise that Mind is the great First Cause and the only Creator. Carlyle having perceived the underlying connection between all things, but not the universal "plan" by which that connection can be consciously realized and enjoyed,
15 writes, "All things wax, and roll onwards; Arts, Establishments, Opinion, nothing is completed, but ever completing. Newton has learned to see what Kepler saw; but there is also a fresh heaven-derived force in Newton; he must mount to still
20 higher points of vision. So too the Hebrew Lawgiver is, in due time, followed by an Apostle of the Gentiles. . . . Find Mankind where thou wilt, thou findest it in living movement, in progress faster or slower: the Phoenix soars aloft,
25 hovers with outstretched wings, filling Earth with her music; or . . . she sinks . . . that she

may soar the higher and sing the clearer." The ¹
universal embodiment of a new and fundamental
fact having completed its period of organized co-
operation, impels the higher attainment and out-
ward manifestation of the still upward-soaring ⁵
individual thought.

CHAPTER III

THE PERIODIC SYSTEM

1 **E**ACH fundamental fact of life, as it unfolds to human consciousness in its logical order, passes through seven consecutive stages. During these stages the minority and
5 majority must each fulfil its distinct function in the completion of a single period of progress. Each period is logically linked to its predecessor by a further fundamental discovery. Whatever has been proved of intrinsic worth is retained,
10 and all that is shown, in the final moral test, to have been erroneous is cast aside. In applied metaphysics the systematic unfoldment can be traced through its successive stages, but the individual mental outlook extends beyond the
15 possible collective range of a single period. For this reason recurring individual discovery provides the link needed between each period to prevent a break in the continuity of conscious self-development.

20 It is evident that a system consisting of a definite number of stages must become lost

sight of in confusion if its order is disregarded 1
through ignorance, or from any other cause.
Therefore, the first step in conscious evolution is
to become familiar with the orderly stages in the
creative system of the one Mind. 5

Past civilizations in the world's history corre-
spond to advancing waves of spiritual enlighten-
ment, each with its coincident utterance, "Let
there be light." The universal design, now un-
folding its infinite possibilities, heralds the final 10
relinquishment of materialism, as causative, for
the universal basis of Mind. Collective sorrow
is turned into joy; obstruction by a majority
reversed into a voluntary grateful acceptance,
and universal expectancy of ever unfolding Truth 15
and Life.

In the periodic series, the first three stages of
a new unfoldment are developed on a small ex-
perimental scale by the discovering, and too
often unrecognized, minority. In the next three 20
the idea is developed in the natural course of
an extending and collective acknowledgment and
demonstration by a majority. This continues
until the saturation point has been reached, when
new conditions begin to arise. Then comes the 25
seventh stage with a general pause during which

1 further organic development is suspended. In this interval, symbolized in the Bible record as the sabbath rest, another fact of reality, logically connected with the truth embodied in the past
5 period, begins to dawn on the individual consciousness most ready to receive it. The outward expression of the higher ideal marks the octave note in the evolutionary process, the first stage in a *new* series of seven. But although this ut-
10 terance dates the beginning of a new development of sevenfold enlightenment and activity, it is in the middle of the fourth stage that the development reaches its collective culmination in a recognition and acceptance by the greater num-
15 ber. In a clearly defined field of action it is always provable that the majority is half a period, or "wave-length," behind the advancing minority. The experimental embodiment of the newly unfolding fact is unrecognized by the greater
20 number during the earlier stages of the new period.

The vital fact individually discerned in the seventh stage is well symbolized by the apex of a pyramid. The one stone indispensable to com-
25 plete a pyramid is the headstone, in shape a miniature of the whole, and for that very reason,

unfitted for use in any other place; Jesus referred ¹ to it as "the stone which the builders rejected." But when the last stage of the building is reached, and it becomes obvious that a single stone must be found to complete it; then the one long re- ⁵ jected is seen to have been *prepared from the beginning*, cut to the right measure to fill the empty place. The headstone corresponds to the fundamental discovery too often scorned because its value is, *at first*, unrecognized. But ¹⁰ this new spiritual discovery that comes in the seventh stage, when embodied in miniature proportions, completes, not only what has been found lacking in the structural development that has preceded it, but identifies ¹⁵ the metaphysical apex, the highest point already attained, as the *base level* of an immediate higher collective and world development. For an organization that rejects the new discovery there can never be a headstone; in its final organic contingency it is ²⁰ left an incomplete structure like the pyramid without its headstone.

A majority, representing an older generation, is, at first, unwilling to relinquish an outgrown position for the higher standpoint of a newly ²⁵ discerned fundamental truth. But in the ulti-

1 mate reunion of a reluctant majority with the
advancing minority, in the fourth stage of the
period, a higher self-development is inevitably
attained by the whole community. Past and
5 present differences merge in the higher general
understanding of the truth. This unchanging
order of the sevenfold creative system of Mind is
consciously exemplified in applied metaphysics.
The most advanced discoveries in the field of
10 physics manifest this same systematic order. It
is displayed in the growth of a tree as accurately
as in the discovery and development of the
simplest invention.

Every detail in the grouping of thought in
15 social organizations tends to prove that human
consciousness, even though enmeshed in a gar-
ment woven of false beliefs in materiality, is
subconsciously impelled to symbolize the univer-
sal order and design. There is always the positive
20 parent nucleus of thinkers attracted to the higher
ideal; and always the receptive circle. The break-
down of the positive nucleus in the atomic sym-
bol corresponds to the death process in so-called
materialism; but this, translated, points in the
25 opposite direction to the individual advance to a
higher basis of action gained through a discovery

of a fundamental nature. Christ Jesus, whose 1
teaching was rejected in his day, expressed the
vital relation of the individual higher discern-
ment to the collective welfare in the well-known
words: "I, if I be lifted up from the earth, will 5
draw all men unto me."

The writer of the first chapter of Genesis viv-
idly depicts the eternal, systematic, sevenfold
order in the evolution of the perceptible phenom-
ena of this planet and its inhabitants now recog- 10
nized as symbols, not the reality; the order is
undeviating.

Isaiah, a prophet far in advance of his time,
saw the rapidity with which world enlightenment
must follow a practical demonstration of the 15
creative design, in which a contemporary major-
ity is won to unite with the individual higher
discernment. In brilliant metaphor he depicts
the unparalleled speed in progressive enlighten-
ment and development that must be thus at- 20
tained. "The light of the moon shall be as the
light of the sun, and the light of the sun shall
be sevenfold, as the light of seven days, in the
day that the Lord bindeth up the breach of his
people, and healeth the stroke of their wound." 25
The practical overcoming of evil by the embodi-

1 ment of good, on the reunion of an advancing
minority with a contemporary repentant major-
ity attracted from the old standpoint, shows
"the great day" of the prophetic forevision as
5 the achievement of a collective, peaceful vic-
tory for the right.

The writer of the Apocalypse also grasped in a
large measure both the order and speed attain-
able in conscious evolution. He depicts, in
10 symbol, a systematic order in which the seven
stages recur, in different groupings, significantly
illustrating the individual and collective rela-
tions. He directly connects the end of "the
mystery of God" with the understanding of
15 spiritual law and order that would produce a
practical demonstration of the completeness of the
creative system declaring that, "In the days of
the voice of the seventh angel," when he should
begin to sound, "the mystery of God should be
20 finished." The words "in the days of the voice"
imply a contemporary world development that
should illustrate the multiplied speed in human
progress. He foresaw and portrayed the collec-
tive results that must follow immediately on the
25 sounding of the seventh note completing the
periodic order: "And there were great voices in

heaven saying, The kingdoms of this world are ¹
become the kingdoms of our Lord, and of his
Christ" (Rev. 11:15). In these metaphorical
sayings "great voices" evidently indicate a gen-
eral recognition of, and assent to, the creative ⁵
system and its practical application in human
government. The kingdom of God is not a sup-
pliant; it is the reign of right on earth.

In the periodic system of conscious evolution,
all progress, consonant with the order of Science, ¹⁰
is reckoned on an entirely new basis. It is
measured by the interval, however long or
short, that elapses between the individual percep-
tion and collective acceptance of the new and
higher ideas and laws of life. Systematic dis- ¹⁵
cernment and unobstructed demonstration of
the essential facts of Life must necessarily out-
distance all earlier attempts of civilization made
on a hypothetical basis of limited materiality. It
is not difficult to see that a world change could ²⁰
be accomplished in a single generation as the
consequence of the contemporary utterance
and acceptance of the universal design of Life.
Not human suffering, but harmonious develop-
ment according to law and order, would char- ²⁵
acterize subsequent experience on this planet.

1 That this design of Life which relates the individual to the community must have been understood, in some degree, in the early dawn of human history is indicated by the ancient symbol of
5 the point within the circle. In the comparatively modern times of the Pentateuch it was engraved on beads which may have been used in religious rites, or for personal adornment. One such bead, said to be of the time of the Pharaoh
10 under whom Joseph ruled, was recently presented to the writer. Upon it is inscribed seven circles, each with its central point. It is interesting to note that all the circles touch, except the seventh where a gap occurs. This break would seem to
15 indicate that the universal design of Life with its *recurring* periods of seven stages of unfoldment was not then generally understood. As the patriarchs, "not having received the promises, but having seen them afar off, and were persuaded
20 of them," so this design, though faintly discerned, has never been systematically embodied in a practical application extending to the *conscious* linking of successive periods. But the symbol has persisted from remotest times awaiting
25 its interpretation in the seventh world period. The small bead, a practical witness from the

past, throws new light on the prophecy of Zechariah who speaks specifically of a stone having "seven eyes" and refers to the symbol as "the eyes of the Lord, which run to and fro through the whole earth," an interpretation that appears to indicate a widespread diffusion of knowledge.

In consideration of a tremendous momentum obtainable by linking a centre of unfoldment to the contemporary receptive circle, throughout seven consecutive stages, it is remarkable to find Zechariah literally connecting this symbol with an unparalleled system of self-government by which the "iniquity" of a whole land could be removed in "one day." The order of the creative system completes its series with the seventh "day" of higher discovery. The great moral victory of the scientific church illustrating the true method of conflict between good and evil on a higher basis than physical warfare, foreshadows the approaching end of all discord, moral and physical.

As already stated, this book deals not only with the theory of the universal design of Life, but also with its simultaneous experimental demonstration — the work of an advancing minority. The design, appreciable in miniature even as in

1 the mustard seed likened to the kingdom of
heaven, is also applicable on a world scale that
affects all humanity. It is very generally agreed
(by Bible commentators) that there have been
5 six great world epochs, — millenary “days” of
development, — reckoning from the catastrophe
known as the Flood. In the seventh stage in the
periodic system there occurs the sabbath pause
in which begins the harvest sifting. In this proc-
10 ess, in the seventh stage ending the world-week,
comes the division between the theory of life as
proceeding from a hypothetical material basis
that admits only of culmination in disintegration,
and the true theory of life as proceeding from a
15 universal mental basis in systematic, painless evo-
lution. The sixth stage in the great world-week
brought, unrecognized except by a minority, the
sunset of materialism. For the minority there
has already dawned a realization of the sabbath
20 interval of a higher conscious conception, await-
ing the noontide of the world’s recognition, of life
as consciously demonstrable in the harmonious
evolution of the universal design of Mind.

Apart from acceptance of the epochal sabbath
25 unfoldment, completion of a world cycle of the
system could bring only a disintegration of

civilization according to the material theory of 1
evolution. Death on a catastrophic scale would
inevitably take the place of the present possibil-
ity of a collective higher development of man and
universe through a conscious recognition of the 5
eternal plan.

Infinite being demands that the orderly design
which links the collective with the individual
progress, in rotation, shall never change. The
compound mental unit thus formed must fulfil 10
the seven stages that constitute each successive
period of improving organization. At the end of
each must come the recurring harvest with its
ingathering of good fruits precedent to a new and
yet higher manifestation. 15

Life's systematic unfoldment is purely mental
and moral. When, therefore, its order and divine
plan are mechanically linked to a suppositional
material basis, from which can proceed no
fundamental higher discovery of life, fatal ef- 20
fects are inevitably precipitated until human
consciousness reverts to its true mental basis.
Until the discernment of Mind's periodic system,
— with its seven stages of progress impelling a
further logical discovery, — the sounding of the 25
octave note, beginning a new series of its har-

1 monious stages of world development on a higher basis, has been as impossible for mankind as the audible sounding of an octave on the dumb note of an imperfect musical instrument.

5 The octave note in conscious evolution marks not a recombination of particles of electricity, as hinted in the physicist's glimpse of the birth of elements announced by the cosmic ray. The metaphysical creative series begins with the practical application of the new and higher idea of the
10 universal design of Life unfolding from the basis of Mind. The recurring order has not been understood, and consequently "our little systems" of human civilization have each had their day "and
15 ceased to be." The conscious recognition of the completion of the vast world-week that has been slowly advancing throughout past ages precedes, naturally, the entry of the human race upon the last stage of so-called materially organized life, and a relinquishment of outgrown
20 bonds by the majority. This event was indicated in Christ Jesus' parable of the tares and wheat which prophesied the harvest to come. All the truths contained in the discoveries of advancing minorities, lost sight of through pre-
25 judice and rejection by successive majorities, are

brought to light in the world harvest, in the general mental and moral readjustment.

Mind builds the embodiment of its ideas through the individualized conscious expression of spiritual energy. Rash would be the human government that would hesitate to adopt, when discerned, the law and order of universal Mind; or to eliminate civil requirements when found directing human thought contrary to Life's demands.

10

The fields of human endeavour according to the old order have long been white to harvest. The New Testament parable of the last judgment foretells the definite line of division made by Principle, between a minority who have demonstrated the right and a majority who have rejected it.

Thought-filled space is vividly inscribed by both the conscious and subconscious human mind. When humanity accepts the universal basis of the one Mind, Spirit, it becomes impossible to conceive of any fundamental disconnection between a single idea, and any number of groups of ideas. It is just as impossible to conceive of the evolution of countless mentally related individualities apart from one

25

1 design of unchanging order and mental relationship.

Mankind in these intermediate days is confronted everywhere with countless marvels of
5 the so-called physical universe; not one can be wisely set aside as valueless, until its spiritual lesson has been discerned. When the mental means, modes, and laws, symbolized, are practically applied, we may be sure that whatever
10 might be harmful in the so-called material symbol will be rendered harmless. The translation of visible phenomena becomes habitual as we recognize the systematic order of the one design.

15 It was once thought that if released energy of the atom could be harnessed, mankind, thus freed from so-called material shackles, would soar to undreamed-of mental and spiritual heights; the golden age would dawn. But when have any of
20 the leaders of human thought conceived and demonstrated a workable system of self-government ready to operate on such mental heights? The release of so-called electrical energy is rendered harmless only in proportion as we discern
25 and utilize the far greater mental and moral force of which it is a symbol. Few have paused to con-

sider what must be the beneficent results of 1
the resuscitating mental energy released through
the constructive developments in applied meta-
physics. Abundant evidence exists that the
mental power derived from Mind and manifested 5
through man transcends all so-called physical
force.

If, as Professor Eddington says, "Mind is the
first and most direct thing in our experience; all
else is remote inference," is it not highly prob- 10
able that the unseen world is governed by a
scheme of law as capable of expression in mathe-
matical formula, on a scale of experimental dem-
onstration, as are the so-called natural laws
that govern the symbols of perceptible phenom- 15
ena? The further we advance in applied meta-
physics, the more impossible it becomes to depart
from exactness in any correct demonstration of
the laws of Mind already apprehended. For ex-
ample, in the universal design of the one Mind we 20
find a law of cyclic unfoldment of mathematical
exactness which relates the one to the many,
and which permits of measurement and "precise
expression." Then, there is the sevenfold
periodic law which is shown to govern the logical 25
unfoldment of ideas fundamental to life. This

- 1 law governs geometrical progress of the greatest possible number, controls the development of the symbol, the experiences of time, and space, and the harmonious conditions of the personality.
- 5 Is it too much to hope that mathematicians and physicists will find that the natural laws, to which they are accustomed, operate also on a higher basis in the unseen world of thought?

CHAPTER IV

GOD AND NATURE

A WELL-KNOWN physicist has recently 1
said, "There is abundant proof that the
earth's crust is in an unstable condition."
If the earth is unstable, then must not human
civilization be in an unstable condition? It is 5
illogical to suppose that humanity originates in
one cause, while the environment to which it is
scientifically correlated originates in another. If
the earth and man proceed from one basis, both,
in the last analysis, must be subject to the same 10
laws. The great need of today is to grasp those
higher laws of Mind that govern man and envi-
ronment harmoniously, and apply them in our
civilization.

"Nature" on a suppositional material basis 15
has been consistently described as "red in tooth
and claw." But nevertheless, in accordance
with the universal order there must always be a
pioneer minority in human, animal, and insect
life manifesting higher intelligence. A clergy- 20
man writing of the world as a spiritual system

1 says, "God is mirrored in man as the great globe
of the sun is mirrored in the dewdrop. The world
as a manifestation of thought, sensibility, and
will, cohering in unity is a revelation of God.
5 The pattern wrought in the veil or film of our
consciousness is but the face of God impressing
Himself, line by line, and point by point, upon
us. In experiencing the phenomenal world, we
are thus gazing upon the immediate manifesta-
10 tion of God; we are directly experiencing His
thought and sensibility and will; we are behold-
ing Him face to face."

Such a description fails to differentiate be-
tween symbol and reality; as also between sym-
15 bols of facts and symbols of illusions; it would
make one God responsible for all the world's
discord. Is the unspeakable cannibalism in this
"nature," God impressing Himself upon us line
by line, point by point? When we consider the
20 cat torturing the mouse, the fading loveliness of
the rose, the decrepitude, decay, and senility
manifested throughout so-called "nature," who
could unshrinkingly affirm that we are really
gazing "upon the immediate manifestation of
25 God?" God is not seen "face to face" in the
tempest or in the calamitous earthquake engulf-

ing the innocent and destroying human hopes and 1
happiness. Is it not a profanation to suggest
that the carnage wrought on the battlefield, by
the immoral application of the physicist's crea-
tions, could be "the pathway of Science through 5
which man finds God"?

Such misconceptions, however well meant,
turn the thinker thankfully from the false belief
in a creator capable of unspeakable cruelty to the
grand concept of God as universal Mind, indi- 10
visible Life, Truth, and Love, the one perfect
and demonstrable Principle shining through
all life, truth, and love. The true God is
intimately knowable as Mind operating con-
sistently in the design of spiritual evolution. 15
The demonstration of this design by univer-
sal consent would logically cause the em-
bodiments of life, in the process of higher
self-development, to manifest only beauty and
goodness without trace of evil. 20

William Blake, considering the opposite char-
acteristics of Deity and of animal ferocity, asks
of the tiger the pertinent question:

Tiger, tiger, burning bright
In the forest of the night,
What immortal hand or eye

1 Dare frame thy fearful symmetry?

.

Did He smile His work to see?

Did He who made the lamb make thee?

The so-called material evolutionist should
 5 shrink before the concept of a creator responsible
 for the cruelty with which he is brought face to
 face, not forgetting the horrors of the battle-
 field. The underlying harmony of life de-
 mands practical demonstration of the qualities
 10 of God appreciable through human consciousness.
 Professor Haldane makes the shrewd observation
 that "it is perhaps the most striking character-
 istic of an intelligent being that he learns from
 his mistakes. On the hypothesis of an intelli-
 15 gent guidance of evolution we should, therefore,
 expect that when a certain type of animal had
 proved itself a failure by becoming extinct the
 experiment of making it would not be tried
 repeatedly."

20 In the conscious, intelligent evolution of man
 and universe as the result of mental cause and
 effect there should be no accident. Temporal
 discords resulting from disobedience only evi-
 dence the existence of unchanging order and law

operating in the Science of Life, and impelling 1
man's ultimate obedience. It is said that the
atmosphere, temperature, and general condi-
tions of this planet were developing for long
ages before the stage was reached when animate 5
life could exist upon it. This does not alter the
fact that perceptible phenomena are mental
effects and not cause, and always but symbols of
unseen realities which they typify. Man is de-
monstrably the highest expression of the one 10
Mind called God because manifesting the most
marked degree of intelligence; and through man's
higher development must come the exposure of all
beliefs in so-called material illusions claiming to
be realities. Since the seeming reality of a lie 15
must always disappear when confronted by actual
evidence of the truth, it is proved to originate in
illusion; so must it be with all that represents
falsely the true man and universe, the natural
offspring of the one Mind. 20

An illusionary creation is not wholly confined
to the environment of the individuals primarily
holding the false concept. Even a single belief
in a material origin links up consciously and
subconsciously with like universal beliefs, and 25
contributes to other combinations of world il-

1 lusions, until exposed by intelligence through
the unfoldment of the real facts. A positive false
belief receiving collective assent will assuredly
be collectively embodied, until its true nature is
5 recognized and the belief forsaken. Our planet
described by physical scientists as "conformed to
admit of life" presents the outward effects of un-
corrected false beliefs of reality, misconceptions
of a material origin of life.

10 What the physicists term "the world of sym-
bols" was described by the writer of Genesis in
his account of the creation of these symbols in
the order of their recognizable embodiments.
The order there stated coincides with the seven-
15 fold creative system of Mind, although pre-
sented on an opposite standpoint of "shadowy
symbolism." The compound symbol of earth is
repeated in its marvellous complexity in the
field of physics. The lesson becomes daily clearer
20 that until human consciousness entirely relin-
quishes the age-long belief that substance is ma-
terial instead of mental, the true man, and his
real, mentally correlated environment cannot
be discerned.

25 To admit of this new appearing, the design of
human self-government that coincides mentally

and morally with the higher laws of the universe 1
of Spirit, everywhere operative, must be wrought
out in actual experience. Cognition of the real
earth and true manhood involves a right under-
standing of the relations that exist between the 5
positive centre of unfoldment and its responsive
circle. The mental connection between moral
and spiritual law and man's natural development
and personal freedom through obedience, must
be apprehended. 10

On earth's stage, the vast cinema of human
experience, there have been shown for centuries
"moving" and "talking" pictures of sin, sorrow,
and suffering, masquerading as life. In gorgeous
setting, youth's bright hopes and later disappoint- 15
ments have been presented by humanity's enter-
tainers to mentally apathetic, jaded audiences.
The acme of materialistic art has portrayed its
human models of senility and decrepitude as
ever approaching an amazing and ghastly death 20
climax, the artists all unaware that the law of
mental formation impels the actual filling in of
suggestive outlines thus mentally sketched. The
glowing possibility of the abolition of death,
whispered repeatedly by eager minorities, has 25
received scant attention by moulders of public

1 thought. Such gleams of inspiration or mental
enlightenment have been declared unorthodox,
opposed to the established order. But the earthly
scene is fast changing. It is time that the higher
5 conceptions of realities should produce outlines
which, filled in, would replace chaos with order,
and discord with harmony.

Man's visible personality as the offspring of
one universal God, Mind, cannot be of a sub-
10 stance foreign to its origin. That only is "nat-
ural" which is mental in whatever degree of
thought intensification. In conscious evolution,
Life's glorious details give no cause for shock.
In the fields of mental research we do not find
15 ourselves coming face to face with a deity capable
of the atrocities that confront mankind at every
step throughout the perceptible universe. Only
a state of mental apathy can account for the
discords that prevail on earth today. Nothing
20 exists to prevent mankind rising up *en masse* and
emerging therefrom in a justifiable mental and
moral rebellion against an outgrown routine.

But even through moral clouds and darkness,
God-given qualities and capacities that arouse
25 admiration, find their way out like rays of light
through the niches in human consciousness to

shine in all directions. The glimpses of man's ¹ true nature give us wonderful foretastes of heaven. But why be satisfied with foretastes when the practical realization of ever-present harmony awaits individual and collective acceptance of ⁵ God's greatest gift to man, the talent of spiritual discovery?

Pioneer discoverers of the spiritual laws of life who, rejected and misunderstood, have, through death, passed within the confines of a ¹⁰ new circle of common consent, cannot be any the less conscious of the law that impels man's collective agreement in each higher unfoldment. Every such departed discoverer on the plane of his present activity must be impelled to ¹⁵ unite with the advancing minority hastening towards the conscious at-one-ment of the whole human family in the new earth of scientific prophecy and promise.

Isaiah's prophetic vision of the earth under ²⁰ the guidance of supreme intelligence reflected by man, now comes within the realm of the demonstrable Science of painless evolution: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid . . . and a little ²⁵ child shall lead them. . . . They shall not hurt

1 nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Paul's teaching, "We shall not all sleep, but
5 we shall all be changed, in a moment, in the twinkling of an eye" points to a definite stage in the order of scientific, collective evolution. His utterance, then so far in advance of physical research and discovery, has been confirmed as a
10 present possibility by the details brought out in symbolic modern physics.

The writer of the Apocalypse understood the symbols of Life. He grasped the practical truth signified in the prophetic words: "Elias truly
15 shall first come, and restore all things." He reiterated the vision of a new heaven and a new earth inhabited by beings acting in conscious coincidence with the law and order of Science: the logical ultimate of corrected mistakes and un-
20 folding higher discoveries. The possibility, nay inevitability, of the embodiment of this high concept can only be apprehended by those who understand in some degree the Science of mental formation. To suppose that the true spiritual
25 status of all things could be collectively realized before the possibility of a practical overcoming of

death has been recognized, and illustrated on ¹
the visible plane of organization, is contrary to
the order manifested in all scientific precedent.
For the new earth of Scriptural promise could
only unfold as spiritually impelled by the ever- ⁵
operative Principle of conscious progress. Its
emergence from the fog of outgrown ambiguities
that have been engendered by the mistakes of
majorities uncorrected through countless cen-
turies is inevitable. 10

Advancing thought attunes naturally with
the harmonious operations of the spiritual laws
of life. To bring the new earth into our own
experience, the old false concept of a material
planetary formation must first be forsaken. ¹⁵
No longer eclipsed by a shadow-form with all
its complexity of detail, the true manifestation
can be conceived and become recognizable, how-
ever changed and glorious in appearance. There
can be neither sin, disease, nor death in the reality ²⁰
of spiritual existence. Dominion over evil is
given to man by Science as the reward of a prac-
tical obedience in demonstration of Truth. This
is true even in the stage of evil's highest attenua-
tion, and a collective agreement in error. Such ²⁵
moral and spiritual dominion can alone prevent

1 collective disease and recurring world catastrophes.

The regenerative process of Science is demonstrable in the early detection and collective
5 destruction of sin, which otherwise obstructs the exemplification of the great facts of being. The world's new birth involves the uninterrupted conscious development of man's higher capacities. All mankind must emerge, voluntarily,
10 from the old shell of mortal misconception. Higher attainments are not dependent upon physical routines, but are the natural results of advancing thought and action. The world's exit from so-called physical limitations is illustrated
15 in the escape of a bird from the surrounding shell of the egg, in the birth-process of leaving an earlier outgrown organization. The mental and moral release of humanity from the cramping confines of its own misconceptions is the work to be
20 accomplished in painless human evolution.

A conscious emergence from the old earth-shell began in the dawn of the Christian era, when the individual man, Christ Jesus, opened the way for a collective higher manifestation of
25 Life. Long before the Revelator's vision he had said to his disciples, "Ye must be born again."

A mental disconnection from the false concept of 1
materiality is essential in order to understand a
continuous manifestation of conscious existence.

The scientific basis of Christianity has been
discerned through individual patient research 5
and discovery of the higher laws of Mind first
demonstrated humanly in the mental healing of
disease. Although this phenomenon had been
illustrated repeatedly in the Bible record, no
expounder of the Scriptures had formulated any 10
rules and methods for its practical establishment.
Since all cause is now recognized as mental it is
clear that the new birth of visible earth and man
as the normal effect of conscious mental forma-
tion could not have preceded the new and higher 15
conception. This new birth of an adult humanity
must necessarily include a more harmonious
manifestation of the whole earth and its inhabi-
tants. Were it otherwise, man's improved bodily
conditions and mental capacities would not be 20
adapted to an old and unprogressive environ-
ment. The order revealed through the Revelator's
higher individual discernment, so far in advance
of the general understanding of his day, has re-
mained a scientific fact of existence to be per- 25
ceived and practically demonstrated.

1 Man cannot be disconnected from the realities
of life; all the good that has been embodied in a
past period must be consciously linked in Science
to each new and higher manifestation of Life as
5 unfolding from the infinite Mind called God. The
utterance of a newly discovered truth begins at
once to break the old outlined formation, even
as the bird pecks open its confining shell on the
morning of a conscious self-development. Un-
10 interrupted intelligent unfoldment of Mind's
higher phenomena is the moral and spiritual de-
mand of today.

Each period of world advancement when com-
pleted in obedience to the demands of moral and
15 spiritual law would naturally be harmonious
throughout. Any suppositional alternative to
this obedience evolves only discord, pain, and
death. Whatever is embodied through ignorance,
or prejudice, in opposition to the law of moral and
20 spiritual progress, must dissolve and disappear
when confronted by the legitimate embodiment
of the actual fact earlier discerned by a minority.
The highest attainments in the prevention of
disease are accomplished by reversals of false
25 beliefs on the unseen plane where the blindness,
the deafness, and the dumbness originate.

The unfoldment of the purely mental basis, ¹ from which all phenomena proceed, reveals the vital source and practical significance of the apocalyptic vision. The "new heaven" represents the mental atmosphere of purified human ⁵ thoughts that have attained a greater spiritual altitude before their embodiment in tangible phenomena. The "new earth" wherein dwelleth "righteousness" indicates the visible embodiment of those higher thoughts of man and universe and ¹⁰ the more glorious expression of Life everywhere apparent within the focal range of the higher sensibilities developed. As the individual conception of reality advances, response of even the smallest numerical minority is visibly embod- ¹⁵ ied. The true idea must ultimately be reflected everywhere within the circumference drawn by the outermost line of a collective receptivity.

A new plane of experience, a new earth inhabited by a higher humanity, must necessarily ²⁰ include the practical, operative establishment of Mind's governmental design, essential for harmonious human progress. It is only natural that the brotherhood of man can be self-governed, on each plane of action attained, in conscious obe- ²⁵ dience to the one parent Mind. Effectual gov-

ernment is always through the utilization of mental and moral power. Human law is moral only if unobstructive of progressive development and in coincidence with the highest right; apart from such coincidence, it becomes an immoral and deadly temporal force.

All unfoldments from a miscalled material basis are confined within the limits ascribed to matter. They imitate the unchanging order in the design of Life, even while embodying opposite symbols of decay and death. The same order is manifestly symbolized in the life of every flower from seed to bloom. But it completes the cycle of unfoldment, only to repeat the order in the opposite manifestations of decay: as with the flower, so with the human body as long as believed to originate in so-called matter, when actually it is mental in nature and origin. Each new ideal of Truth unfolds and impresses its beauteous outlines on human consciousness in a like systematic order. What is a belief in mortality that it should be permitted to oppose the universal design of Life in its central ever higher unfoldment and collective embodiment? To fill one's own niche consistently is to develop greater preparedness to perceive the unfolding ideal. No one can

forever shirk his duty towards the collective hu- 1
man family. The requirements of Science in suc-
cessive periods of advancing thought must be
individually fulfilled to enable man to realize
immortality. If the right step is not taken here 5
and now in unity with those who love good, it
may well have to be taken hereafter alone and
in suffering.

In each advancing step taken in obedience to
what we already know to be true, we prove by 10
the individual lesser demonstration that the de-
sign of immortal being is wholly practical, under-
standable, and ever operative. As mental mists
are dispelled, the symbols of Life instead of being
mistaken for realities, can be interpreted rightly 15
and their lesson learned. The reality of this
planet, the compound spiritual idea, will assur-
edly appear as the long-promised "new earth"
in all its mental tangibility of substance, natural
beauty, and grandeur. It is inevitable that on 20
each higher moral basis the earthly scene of hu-
man life must change, as the shadows of error's
forming melt in Truth's irresistible sunlight.

In every department of human activity, out-
grown routines, ideas, and methods are loosen- 25
ing their hold. This is especially noticeable in

1 the fields of politics, physical science, religion,
and medicine. Perfect Love is most conspicuously
reflected where the collective interests of man
are focused in the highest right discerned. As
5 the universal design becomes more widely known
and adopted, scientific co-operation will cause
human limitations to dissolve. Moral and spir-
itual at-one-ment alone fulfils the two great com-
mandments, and individualizes Mind's infinite
10 creative power to unfold, protect, and uplift the
true ideal.

The conscious unfoldment of immortality de-
mands application of the essential rules of exist-
ence. In reality, each succeeding period of prog-
15 ress includes, confirms, and applies all the true
knowledge previously discerned. Life demands
an intelligent awakesness to, and love of, the posi-
tive Truth made evident.

The phenomena of reality revealed in the un-
20 changing order of spiritual evolution correspond
in beauty, goodness, and purity to the more
exalted conception of Life. In the collective
expression of the higher ideal, the receptive
community becomes a mental lens by means of
25 which the idea is magnified for the benefit of the
still greater number. The smallest demonstration

of mental formation points to the true method to ¹ be utilized in the reflective multiplication of good, on the largest scale.

The dividing line between unfolding good and visible evil is the natural effect of the activity ⁵ inspired by the true idea, newly perceived and struggling for outward expression. The first individual utterance of a spiritual discovery affecting the life of humanity foretells a coming collective moral test of preparedness for the new ¹⁰ advance. Willingness to give up all that obstructs progress leads naturally to a closer unity of interests among those who are supporting Life's new development. "In time of harvest," unworthy motives that may have been long ¹⁵ hidden are brought into evidence; and attempts to hamper the new unfoldment expose their degenerate nature. Good intentions that ripen into good deeds are all found to be on the side of progress and are then conserved and given ²⁰ greater opportunities for further development.

The Science of Life, demonstrated, unfolds Mind as the source of infinite spiritual energy. This energy, utilized, lifts human consciousness above the clouds that settle in darkness on the ²⁵ fields of blind human endeavours. A community

1 of mankind founded on a scientific basis of unity
 is always advancing on the pathway of higher
 discovery. With each new fact perceived and
 accepted, outgrown forms dissolve and give
 5 place to the improved embodiments of Truth.
 Science demands that all higher collective de-
 velopments shall begin from the mental centre of
 a positive individual conviction and demonstra-
 tion of the right, regardless of numbers.

10 By the utilization of the mental power gath-
 ered under a covenant of scientific unity, a "new
 heaven and a new earth" comes within range of a
 conscious practical realization. Obedience to a
 sound moral code maintains the essential har-
 15 monious co-operation between the positive cen-
 tral nucleus of a fundamental discovery and
 those ready to accept it.

Who is not ready for a general awakening and
 redemption of the body from all suffering through
 20 laying aside "the former" things that should
 long ago have "passed away"? This painless
 "passing onward" in Science, comes in a present
 recognition of the infinite truths of being and
 their practical realization. More glorious phe-
 25 nomena of existence ever await man's recogni-
 tion. The cumulative mental and moral forces

operating for the release of humanity from 1
man-made shackles are irresistibly impelling an
advancing demonstration of the eternal order in
Mind's universal design. The vast complex,
compound idea of man and his natural environ- 5
ment, the universe, develops normally from
the positive central nucleus of the higher spiritual
conception.

Periodic readjustment of human interests, and
the amendment and adoption of better rules to 10
maintain uniformity of action, take place
naturally and painlessly in a community co-
operating in accordance with Life's design.
Moral and civil reforms are essential parts of the
process of conscious evolution. Experience, 15
however, proves that Science, in its genuine
demonstrations, requires nothing to be humanly
relinquished except that for which full compen-
sation is found in the greater happiness reaped
in good found close at hand. Obedience to laws 20
when perceived to govern life and happiness
becomes as spontaneous as health.

Every so-called material standpoint is doomed
to disappear in spiritual evolution. All sectarian
views of life, lacking a demonstrable scientific 25
basis, will finally be relinquished with gladness

1 for the universal basis and ideal. The remnant no longer disapproved will be acknowledged as the positive mental nucleus from which must always unfold the new ideal, the natural home centre of
5 true human consciousness. Such logical development must inevitably ultimate in eliminating death.

The apocalyptic allusions to the woes to be experienced by "them that dwell on the earth,"
10 refer to the sufferings that must inevitably be experienced by those who cling to erroneous beliefs, when those beliefs are reduced to a *minority*. Individuals then found attempting to remain within an old "shell" of so-called mate-
15 riality, after its crumbling shelter has been forsaken by a wisely emerging *majority*, will have to learn their mistakes through suffering until the error is recognized as such, and its effects dissolved in the process of reformation. In
20 scientific organization, the dissolution of a unity in error is morally and spiritually enforced whenever necessary to make way for the facts most essential, embodied on however small a scale.

The universal design applied in life-practice
25 impels periodic discoveries of universal laws of the one Mind; the application of these laws

is essential for human self-preservation and ¹
to unfold the higher phenomena of existence.
Periodic conscious higher development can alone
solve the manifold and increasing problems pre-
sented by civilization. A typical instance now ⁵
engaging public attention is that of unemploy-
ment and mental and moral degeneration. The
solution of this particular problem, as of many
others, involves also the correct balancing of the
mutual interest of the institutions of Church and ¹⁰
State.

Unemployment cannot in the final contingency
be controlled politically, and must increase rather
than diminish, unless the universal design, which
balances mental and moral forces and unfolds ¹⁵
new life-interests, is brought to bear on it. One
of the contributing factors in producing un-
employment is the age limit adopted in educa-
tional, governmental, and industrial fields. An
arbitrarily fixed limit to a man's capacity for use- ²⁰
fulness is, to begin with, a demoralizing, degen-
erative agency. It misdirects his recuperative
mental energy, and actually produces, through
fear, the premature incapacity that has been
mentally outlined. And yet, improvement of ²⁵
health and longevity would but complicate the

1 problem of unemployment with an increase of poverty *unless* new facts and their correlated activities should be forthcoming in periodic unfoldments.

5 Paradoxically, although the abolishment of age limits reversing their degenerative effects would leave a man free to develop better health and increase his working capacity, he would only add to the army of unemployed. Viewed from the
10 so-called material side of the question it may be objected that to prolong life is an error of the first rank; that an increasing longevity can only be at the expense of others; and that there should even be a limit, as has been suggested, to which
15 human life be permitted, else the earth would overflow with a teeming humanity doomed to starvation or cannibalism. One of the world's greatest industrial leaders is credited with saying, "Only a beginning has really been made in mak-
20 ing electricity do the work of the world. . . . Power can revolutionize the lives of the people of this country. It can lift the burdens from the backs of the workers. It can abolish most of the tasks of the housewife. It has hardly made a begin-
25 ning on the farm — where its possibilities are perhaps the greatest of all." But to obtain the

maximum results in the application of this power 1
he emphasized the vital link that connects the
individual and collective interests — perhaps not
realizing the unchanging order in the universal
design underlying his words — when saying, “A 5
Power Trust would have to have at its head one
man . . . you cannot have two or more heads
running the same enterprise. Always there must
be some one man whose authority is final.”

A new invention may revolutionize an indus- 10
try, machinery replace manual labor; but though
the new development releases man from toil, it
at the same time adds to unemployment. Ma-
chinery leaves man, collectively, out of work
under the abject sway of his own mechanical 15
creations, *unless* linked up with the mental
power-system that can control action and direct
thoughts rightly. Otherwise, however great the
co-operative development, however effective the
application of the captive element—for instance, 20
electricity — in providing new occupations, it
must culminate in national disaster through
being overtaken by the lightning speed of de-
generate elements of uncontrolled evil beliefs,
and turned into agencies for the inhuman, 25
colossal wreckage of civilization. A hasty word,

1 an international misunderstanding, war declared
 in an hour, and the fruit of years of effort to es-
 tablish an industry for the liberation of humanity
 may be commandeered for purposes of slaughter.

5 The central power-system derived from the one
 Mind, in scientific self-government reduced to
 practice, is the only balancing, controlling, co-
 ordinating agency of human endeavour. Main-
 taining its central poise, but never stationary;

10 ever evolving to a higher mental outlook, while
 making good each new standpoint for the widen-
 ing circle of humanity; the highest right always
 in the one scale, and the fourfold human interests
 — physical, moral, civil, and religious — in the

15 other, the balance of power is ever adjusted to
 Life's highest demands.

The greatest inventive development and the
 mightiest industrial enterprise point symbolically
 to a far greater truth: the need for a higher de-

20 velopment of man himself, for a higher species
 with enlarged capacities superior to the me-
 chanical contrivances that ultimate in atrophy-
 ing bodily abilities and so-called natural gifts.

The balance of interests is evidently lacking all

25 down the scale of animate life beginning with
 man. The effect of this lack in successive civiliza-

tions has caused them to become self-destructive. 1
Unaccompanied by discovery and application of
higher laws of existence every step has led only
to accretion and greater conflicts.

In a recent magazine article, Professor Boyle, 5
of Cornell University, declares that this is not the
age of man but of insects, and after asking the
question whether man or insect will inherit the
earth, presents some startling facts. He says
that a single mother-aphid who lays her eggs the 10
first of April becomes the progenitor of twelve
generations by the middle of August. She pro-
duces forty-one young in one generation. "There-
fore," he says, "by the middle of August, if all
the mother-aphid descendants should live, there 15
would be alive at one time some five hundred
and sixty-four quadrillion aphids! . . . A minute
calculation of the weight of these aphids by Pro-
fessor Glenn Herrick shows that they would
weigh eight hundred and twenty-two million 20
tons — that is, almost exactly eight times the
weight of all the human inhabitants of this
globe."

Without their natural enemies he says "the
balance is disturbed, the disturbance being wholly 25
in favor of the insect. An insect in his home land

1 is often so harmless and obscure that his presence
is not even noted. This is because his natural
enemies keep him in his place. But transplant
this little bug to America, give him plenty of rich
5 food and no enemies, and he will show what the
biological laws of reproduction mean, and what
the mathematical formula of geometric pro-
gression looks like when put into practice." Of
an insect that found its way into America in some
10 imported corn, it is said that a truce will have
to be signed and tribute paid annually to it in
the form of a few hundred million bushels of corn.
This particular pest has never been more than
checked in any country where found. The ento-
15 mologists find that the only way by which to cope
with foreign insects is by importing their enemy
parasites, if they can be discovered.

Civilized man is today threatened with exter-
mination on one side by a strange inhuman mis-
20 use of his own mechanisms and chemical com-
binations, on the other by the multiplication of
the lower forms of life out of all proportion to
his power of control. Moreover, as we investigate
the intelligence, or if you prefer to call it the
25 instincts, manifested by the lower forms of
animate life, it is altogether possible that unless

man shall himself develop a higher power of control, and establish a balance of human interests, he must assuredly fail to maintain either his claim to mental and moral superiority or even to demonstrate his own self-preservation. Professor Boyle says, "If it is a question of the survival of the fittest, then the argument is all in favor of the bug."

A definitely higher method of practical unity is needed in which mutual interests are balanced in periodic new and higher unfoldments of Life linking collective endeavours to the development of the highest ideal. Unless this is done, its opposite, a world degeneracy produced by spiritual poverty, must set in at the peak of prosperity, leading to a contingency in which conflicting interests end in a catastrophic self-destruction in place of harmonious transformation.

As we analyze the cruelty of physical warfare and of the somewhat less personal, but perhaps even more deliberate cruelty of financial and other systems, by which one man enriches himself at the expense of his neighbour through false representation of values, another problem becomes evident. Unless the higher laws of Mind are apprehended, and consciously obeyed in rightly

1 directed co-operative mental and moral endeavours, the human race would fall lower in its stages of degeneracy than any known species in the animal or insect worlds.

5 The immitigable mandate of Mind is progress, on the upward mental, moral, and individual pathway of evolution; disobedience to this mandate has produced the discords of earth. Science demands visible manifestations of ever higher
10 and grander phenomena. The recognition and general adoption of the universal design of conscious evolution is today, assuredly, the highest demand upon man of life itself. Each new and fundamental idea as systematically discerned
15 unfolds new and brighter possibilities with their attendant new ideals and constructive activities. As the design is applied in human civilization, the real phenomena of Mind will evolve naturally first through advancing minorities, always
20 the offspring of a common ideal; correspondingly higher occupations will appear in their order as needed to replace the barbarous preparations for war and abridgments of the individual rights and privileges of others.

25 One may well wonder, but without any undue disturbance, what will be the interesting future

developments of the lower "tribes" of animate 1
life? By what higher methods will they repeat
the advanced ideals of colonization in their at-
tainment of broader fields of experience, as men-
tally caught up in the universal development of 5
a progressively evolving humanity.

When the maximum utility of a collective em-
bodiment of a fundamental fact of existence has
been reached in a co-operative endeavour, the
six stages of the sevenfold system completed, 10
there must always come the pause demanded by
Science in the conscious evolution of life. Any
attempt to continue organic activities beyond
that point can only result in a crystallized rou-
tine, verbal repetitions of a dead letter, ultimat- 15
ing in adamantine formations, void, cold, and
inanimate. But with the prosperity at its seem-
ing height, abundance everywhere, the question
is, *Who will pause?* No one, but the discoverer of
a new ideal. The new covenant formed on the posi- 20
tive standpoint can alone construct the bridge by
which the mass may pass over, alive, into the
new period. The advanced idea, dawning on in-
dividual consciousness in advance of the satisfied
crowd, opens up new and higher possibilities 25
essential for the collective progress. Its fostering

1 and development call for the most consecrated
work. In conscious evolution progress is assured
by connected developments instead of being hin-
dered, and the logical relation between ideas lost,
5 through decease.

The discoverer of a new fact, and none other,
will know how to lead the way in working out
the stages of its essential embodiment. And it is
on the successful working out of these stages that
10 depends the collective advancement with its
new standard of education. In the early onward
development, old bonds that would obstruct
progress dissolve painlessly; human interests are
adjusted to the new demand of Life, Truth, and
15 Love, and when winning a wide enough circle of
response, proceed with the collective world
application. The old Scriptural injunction, "Six
days shalt thou labour . . . but the seventh day
is the sabbath" assumes a new meaning.

CHAPTER V

MENTAL FORMATION

THAT a conviction held in mind is formative, is a well-known fact; few, however, have recognized how this mental element in varying degrees of intensification affects every detail of human experience. Mental formation is by no means a function of the individual thinker only; its collective effects are produced through the mental relation that exists between the individual and the community. A single false conviction held by a majority imprisons within its limitations all who accept it without mental and moral protest. Just as surely does a true conviction produce its outward harmonious effects in the experience of all who unite in it.

Infinite Mind unfolds the fundamental facts of Life in a divinely harmonious order; woe comes only through either wilful or ignorant interference therewith. If the ultimate effects that must result from disobedience to an unalterable rule of Science were thrust upon the collective public mind before the remedy were made avail-

1 able, the fear of penalty aroused might even precipitate a catastrophe. But Love, the ever-operative creative Principle, impels the early recognition of the higher demand by the smallest
 5 minority best prepared to obey it; and with the discovery comes recognition of the practical method of escape from the outgrown routine by mental, and moral co-operation. United right thinking creates a cumulative regenerative in-
 10 fluence radiating throughout its field of mental activity.

Through a belief accepted by the majority of mankind in the theory that outward forms proceed from what is called a material basis, the
 15 human mind has unconsciously embodied the limited misconceptions of so-called material phenomena which end, in accordance with the general belief, in disintegration. Thus has been reversed the otherwise constructive effects of the
 20 original thinking capacity of the human race, inherited from Mind, its source.

The logical opposite of this error must be that the human mind instructed in the Science of mental formation can, through deliberate conscious
 25 intention, unfold and develop higher phenomena. It is generally agreed that right action must follow

right thought in order to improve conditions. It is 1
an inspiration to right endeavour to realize that
the scenes of human discord can be thus changed
to harmony; but this can be done only when the
actors admit the possibility of a transformatory 5
process. Such an admission by a majority must
have simultaneous collective results since the
assent of a majority to a common ideal consti-
tutes a governing power. In view of this fact it
follows that by systematic mental and moral 10
co-operation humanity may achieve a higher
development of life through intelligent utiliza-
tion of the latent mental energy available.

The attempt to build intelligent existence upon
a mystical, material basis has led only to a babel 15
of misconceptions. Evolution is not a material but
a mental and demonstrable process, controllable
by moral and spiritual forces. When the blind
belief in material creativeness held by the major-
ity of mankind has given place to the understand- 20
ing and intelligent exercise of man's God-derived
capacity of mental formation, all discordant bod-
ily conditions must disappear, and the harmo-
nious original phenomena, as naturally, appear.

In conscious accordance with Life's universal 25
design, living development is not subject to fate

1 or accident; it comes normally as the reward of
right endeavour. The mental element is always
at work expressing in man and universe the
infinite ideas emanating from the one Mind,
5 God. The beneficent effects produced by the
mutual relation of the individual to the com-
munity are everywhere apparent.

Successive individual discoveries of essential
truths are the conscious life-links required by the
10 Science of immortality to connect the collective
understanding and welfare to the unfolding facts
of being. Just as the early dawn precedes the
glory of a sunrise, so does the individual percep-
tion of the smallest minority ever precede the
15 collective enlightenment that comes on the ac-
ceptance of the truth by the greater number.
This order is as certain as the succession of day
and night in planetary rotation. With discovery
begins the creative mental outline. In order to
20 change a collective false concept we must attract
a wider circle of receptive faith in the new truth
discerned, and so make possible the general de-
velopment of the higher ideal.

When the mental origin of man and universe is
25 generally understood, earth's graphic shadows
will give place to the realities. Man is not a mere

machine; he is an intelligent individual con- 1
sciousness evolving from, and expressing, the one
Mind. There can be no separation between per-
fect Mind and the harmonious manifestation of
its original ideas. If false beliefs picturing error 5
in any form are allowed to go unreversed, and
permitted to hold a place in one's consciousness,
they may not only take form in discordant condi-
tions, but may spread, through mental contagion.

Nothing binds individual human conscious- 10
ness more securely to permanent good than an
active association in a collective purpose to bring
to the greater circle of universal humanity true
knowledge of the things that are essential to
life, and the promised consequent, peace and joy 15
on earth. Such an association, scientific and
religious, with rules of moral obligation formed
to coincide with the higher laws of Mind, will
repeat the eternal order of contemporary indi-
vidual and collective development. Scientific 20
rules, obeyed, generate a moral force sufficiently
strong to support an advancing minority, and to
cause a majority, if found in opposition to the
higher demand of life, ultimately to forsake
the old standpoint and advance to the higher 25
level won first by the few.

- 1 Intelligent co-operation so quickens human progress as to admit of linking the individual higher concept to a collective, contemporary receptivity in the natural order of precedence.
- 5 Each individual embraced in a common unity of good is protected by the greater mental power engendered through scientific association. It will soon be generally recognized that universal laws of mental cause and effect
- 10 which operate collectively in the formation and transformation of an organization are also applicable for the transformation of the human mind and body.

The false concept of human life as originating
15 in matter causes man to lose mental control of his body and environment. A common false conviction, if unresisted, makes itself felt in the detail of individual human life between the opposite extremes of so-called physical birth and
20 death. From first to last the product thus embodied even at its best is but a shadow-symbol. The perfect form needed to express the true ideals must be moulded, not by material, but by moral and spiritual law.

- 25 The mental element of a common consent to the right unfolds from the universal basis of the

one Mind, God, and is the all-powerful vicegerent 1
controlling the visible phenomena embodied on
its own plane of consciousness. Not understand-
ing the multiplication of mental power, many
assent to popular beliefs where for their own 5
safety they should reject them. Mental apathy
will be a thing of the past when it is seen to be
a preliminary stage in the embodiment of mor-
tality. The one universal, indivisible Mind that
is God, the great First Cause, is reflected in a 10
degree in every individual exercising his conscious
capacity to think and act rightly. In how much
greater degree, then, must Mind be reflected in
a collective agreement in the right thought and
action! 15

All so-called physical phenomena arise from
a false concept of substance as material, and
subject to disintegration. Experiments have
proceeded in the field of so-called physics for the
release of phenomenal forces without the neces- 20
sary provision for the moral control of degenerate
human beliefs. In consequence many creations
designed for beneficent purposes have been mis-
applied and used for inhuman purposes of
destruction. 25

An exact Science of Life can bear no relation

1 to self-destructive opposing forces. For countless generations envy, ignorance, and prejudice have forged the illusionary links which appear to unite as in an impossible union two seemingly
5 rival powers, life and death. Science can include in its unchanging eternal order no rules productive of opposite effects; neither can Science operate to produce any symbol of error. All disorder and death must be the effects of ignorance, or,
10 of wilful disobedience. The true theory of mental construction and reconstruction, demonstrated even on a small scale, furnishes irrefutable proofs that every form of evil, when pressed to its final contingency, is self-destroyed. True human wis-
15 dom precipitates sin's self-destruction by exposing the incipient evil in the body politic, thus preventing its fatal effects on the bodies of individual members.

The Science of Mind in its method of mental
20 formation adapts its embodiments to their surroundings. To improve ourselves and our environment, a conscious obedience to the demands of Science is imperative. Such improvement becomes quickly apparent when evolved under
25 covenant relations; this was illustrated in a marked degree centuries ago by the covenants of

Israel. The process begins with mental and moral 1
adaptation to the higher unfoldment and ultimate
in outward transformation. It is a necessary
condition of immortality that all human
problems shall be finally solved without a bodily 5
death process, and this can be done only in accord
with improving rules of harmonious living progress.
A basic rule of an exact Science can never be
changed, but even the best of human laws must
require frequent revision. 10

Few recognize the individual responsibility incurred
in misleading human thought. Politicians have
not yet realized the tremendous mental forces
set in motion by civil statutes. The cumulative
moral and physical effects of State laws 15
upon the health and longevity of mankind are
just beginning to be discerned. To place on the
national statute books a single rule mentally
influencing the common consent of the people
contrary to progressive self-development is equiv- 20
alent to turning on a current of mortality which,
until the error is discerned, the protest made,
and the rule amended or annulled, must flow
throughout the whole unprotesting circle. The
enactments of civil laws illustrate, on the broad- 25
est scale, the operation of mental formation,

1 hence the necessity for their readjustment to
coincide with, instead of being in opposition
to, the higher spiritual rules of Life as they
unfold to man. Human disobedience to the
5 eternal demands of the one perfect self-creative
Principle can only be temporal, to end on the
inevitable completion of the cycle, in collec-
tive human disaster, or in a voluntary return
to obedience.

10 The long record of so-called physical warfare
demonstrates that a false political concept mis-
directing the common consent of a community,
great or small, will produce physical revolution
and death unless reversed in time. It must be
15 equally true that the common assent to the belief
that all must die is a merciless autocrat enforcing
the death sentence on suffering unprotesting man-
kind. Conscious evolution proves at every step
that Mind's original and perfect ideas do not
20 clash, but harmonize with each other.

The design of Mind embodied in organiza-
tion exercises a continual urge upon man for the
progressive expression of infinite Life, Truth,
and Love, through the advancing individual
25 understanding of his ever-operative divine Prin-
ciple. This gracious design has been humanly

inverted by the self-destructive hypothesis of a material basis of existence. The false concept of human life as material has produced imitative shadow-forms outlining the order of unfoldment, but not embodying the moral and spiritual substance of good. These forms maintain an illusion of reality until recognized as unreal and replaced by the true manifestation.

The familiar words of the New Testament, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence . . . and it shall remove," are based upon the Science of Mind, the laws of Life in their operations and outward effects. The truth contained in them is just as scientific and demonstrable today as it was when taught and exemplified nineteen centuries ago in Galilee. Where shall we look for the practical proof of an intelligent application of the greater mental power of which faith is but the *first* degree, to accomplish the greater works declared possible by Christ Jesus?

"According to your faith be it unto you." From the healing of one man by the exercise of faith in an unseen higher power can be logically deduced the healing of the whole of mankind. The only possible conclusion from the Scriptural

1 premise is that according to the *world's* faith must
it be *unto the world*. To a praying mother, Jesus
said, "O woman, great is thy faith: be it unto
thee even as thou wilt," and her daughter was
5 made whole from that hour. Likewise, the cen-
turian's servant was healed through the faith of
his master that the word spoken was sufficient to
produce the desired result. In these instances
the prayer that heals was shown to operate ac-
10 cording to a system. From the works that had
been already accomplished the suppliant felt the
inward conviction that through the same con-
scious medium of truth the healing could be
effected. The detection of a hidden sin and its
15 destruction by truth demonstrated, replacing dis-
order with order, illustrates the scientific method
for the uncovering and destruction of all sin.

From the evidence that individual faith in
the unseen but ever-present Truth is sufficient
20 to heal one man, it must follow that, a universal
faith linked with understanding and focused in
the specific truth must be able to transform hu-
manity. Such a transformation is a present prac-
tical possibility and may be confidently expected
25 if we think and act in accordance with the higher
laws of the one Mind.

Confronted by the increasing world problems ¹ awaiting solution, surely it is time for thinkers to adopt the scientific method of co-operation, by which this healing faith can be systematically awakened, its beneficent power applied, ⁵ and faith in evil changed to faith in good only. The belief of the majority of mankind in an inevitable death must be systematically replaced with a demonstrable understanding of the ever-operative laws of Life. To demonstrate the collective ¹⁰ prayer that wins its answer we must focus collective faith, conviction, and understanding. A union of interests makes for steadfastness in the face of whatever would obstruct progressive developments. The sheep of the East follow the ¹⁵ voice and the tapping staff of the shepherd as he leads the way; the shepherd of the West with his dog drives the unwilling flock. These symbols portray a scientific voluntary acceptance of the truth that is essential to sustain life, in contrast ²⁰ to the hesitant, confused opposition of ignorance blind to its own interests. But just as research and higher demonstrations in the world of symbols link east and west in united response, so assuredly is the response of the world awaiting the ²⁵ higher demonstrations of the law and order that

1 belong to the Science of Mind unfolding the facts of reality.

When Jesus compared the highest human concept of moral and spiritual government on
 5 earth as beginning from one man's faith, his disciples, recognizing the Science of spiritual law involved and their own insufficiency, appealed to him saying "Increase our faith," evidencing their desire to learn how such increase was
 10 possible.

To escape the fatal effects of the faith of a majority of mankind in sin's inevitability we must look for the outward practical evidence of a positive mental centre of unfolding truth estab-
 15 lished on a higher moral basis, and hold fast to it when found. Wherever is seen the living demonstration of Truth in word and deed, collective faith and hope in the right will be attracted, and collective opposition repulsed. The
 20 understanding of this is indicated in the promise made to Israel as a reward of obedience, that "health shall spring forth speedily." Since from Mind springs all life, the spontaneity of health must be inevitable when life is lived according to
 25 the laws of Mind.

How is it that the human race has not ad-

vanced more quickly beyond the experimental 1
stage of mental healing to the wider application
of the power of mental and moral unity for the
achievement of all good? A collective conviction
of the power of the one Mind to heal through the 5
human reflection of Truth and Love increases
beyond measure the sense of man's nearness to
God. Jesus of Nazareth demonstrated in a
greater degree than any other the simple rule
that the individual good received is commen- 10
surate with the faith that the thing desired
is attainable. It should surely have been recog-
nized long ago that the same rule must apply
collectively on the largest possible scale; that
the faith of an individual community in the om- 15
nipotence of the unseen power of Mind the one
Creator must likewise be proportionately effec-
tual. The most potent prayer on earth must be a
collective fervent faith in, and positive conviction
of, the power of ever-present Truth to unfold, 20
from the infinite source, all that is essential to
harmonious existence. From the visible effects
of faith can be logically deduced the vital rela-
tion that exists between a minority conscious of
man's unity with the one Creator, universal 25
Mind, and a majority unconscious of the fact.

- 1 Nothing can save a mistaken majority from degeneracy except the demonstration of new precedents by a minority illustrating the higher laws of progress.
- 5 The human mind beset with beliefs in limitations and unaware of mental cause and effect, may ignorantly misapply this element of faith and produce destructive collective effects through inculcating confidence in specific error. Faith in
- 10 a supposed power in evil will still literally fulfil the unchanging order, "According to your faith be it unto you."

Here it cannot be emphasized too strongly that individual faith is but the earliest stage in the

- 15 advance to an understanding of the laws of God, Mind. Its new individual mental beginning must never be relinquished, but followed up to the heights of collective mental omnipotence of the right on earth. The Scriptural figure of the
- 20 small seed of a living faith and its power of systematic increase indicates the vast possibilities awaiting demonstration of the rules of Science that govern faith and its fulfilment.

If, on the other hand, the experience of death

- 25 is actually according to the measure of human faith in it, the remedy is clear. The majority of

mankind must be caused to change its mistaken 1
conviction and through learning the laws of life
cease to expect death. This points to the wisdom
of learning the true method of prayer. A minor-
ity united in the positive conviction that evil is 5
not according to a law of Mind may safeguard
itself from outside erroneous beliefs, and so avert
the otherwise dangerous effects of an individual
faith becoming linked with a general belief in evil.
The faith of a minority added to its increasing 10
understanding is the first essential to lead man-
kind in the line of a conscious evolution of health
and life. A minority, however high the quality of
its faith, would have little likelihood of abolish-
ing disease and death unless Principle afforded a 15
way by which it can itself escape from the dead-
ening influence of the faith of a majority in
these beliefs as necessary or inevitable.

Human faith may be conscious or subcon-
scious; always a mental quality, both aspects of 20
the human mind, individual and collective, must
be taken into account if we would utilize its full
power for the overcoming of evil. Each man of
the crowd around Jesus certainly possessed the
same mental capacity of faith as the man who was 25
healed, and to whom Jesus said, "Receive thy

1 sight; thy faith hath saved thee." But the blind man's consciousness was awakened to an expectancy so keen that it outweighed the subconscious belief that had bound him. His receptive
5 sense responded to the positive mental influence of the affirmation of man's inherent capacity declared by the understanding of the master metaphysician in the words "Receive thy sight."

By the same law governing the attraction be-
10 tween positive and receptive thoughts, the conscious understanding of a collective minority can awaken the mental response of sufficient faith to control and dissolve collective discord. But this victory of a minority, individual or collective, in
15 the healing of discord, while independent of any appeal to so-called physical force, is possible only when coupled with right actions. In the relations and order of the universal design of Mind, thought, word, and deed are connected in har-
20 monious manifestation.

Even a majority will follow the lead of a minority when that lead is recognized as affording the only way of escape from collective disaster. One man would have but little success in
25 winning the response of an army unless his essential relation to it were clearly defined and ac-

knowledge. For instance, suppose a company of 1 soldiers to be asleep with a single sentinel awake on guard. Helpless lie the many, unconscious of certain vital changes going on in the immediate environment. Suddenly the enemy is seen by 5 the sentinel to be approaching. In such a crisis, a minority of one holds in his hand the life of the many committed to his charge. Fulfilling his function he will awaken the whole community and win response in time to meet the attack, 10 and a victory may easily be won. But should the sentinel sleep at his post, one and all must share in the common disaster. Thus do human methods unconsciously symbolize the eternal scientific relation of the one to the many, manifested 15 in the exercise of an awakened individual understanding and collective faith in the right. But to disregard the law of the one Mind that governs this vital relation of the one to the many, and demands individual awakesness, the beneficial 20 effects of faith may become fatally reversed through a mistaken faith in error. The sentinel in whom is reposed the collective faith, failing in his duty, while asleep, the ensuing disaster may be ignorantly ascribed to fate, or to some law 25 of evil.

- 1 Dormant in the mass of mankind during the
night of an illusive materialism, the vast poten-
tial energy of faith has remained to be awakened
in the universal dawn of a higher understand-
5 ing. This mental element must be utilized in its
full might for the shortening of the self-destruc-
tive process of evil, without which quickening no
flesh could be saved. The faith of a majority of
mankind, when sufficiently awakened to per-
10 ceive the higher spiritual laws of life, is adequate
to conquer and destroy the hell of needless
suffering caused by false inhuman laws of limita-
tion, which a majority, asleep to their effects,
would make permanent. Understanding evi-
15 denced in practical action constitutes the posi-
tive quality of human consciousness that can
redeem a multitude, when in its extremity re-
duced to the receptive negative attitude that
cries, Save or we perish.
- 20 A little open-minded study of the practical re-
sults of faith, as expressed in measurable degrees
by a minority and majority in scientific meta-
physics, throws new light on the problem of the
healing of all disease, and the transformation
25 of human existence. The basic fact has to be
clearly established that the collective healing of

a majority can come only through its changed ¹
mental attitude and response to the advancing
steps of a minority. This is as certain as that
the blind man would not have been healed unless
he had responded to the hope inspired by the re- ⁵
ported evidence of spiritual power, and had
grasped the opportunity presented in the new
method of healing practised by Christ Jesus.

Human statutes should be so framed as to en-
able a minority to give out a new truth however ¹⁰
strange it may at first appear. How could it be
other than strange, at first, if really a new thing
on earth? Infinite Mind, the living Principle of
man, demands not only living discovery, but
also demonstration of the higher ideals of Life. ¹⁵
Without continuing discovery the boundless pos-
sibilities of good awaiting humanity cannot be
realized.

The great need of the world is to link the
understanding of the minority to the faith and ²⁰
hope of a majority in the specific right. This
attitude is what the Bible calls waiting "for
the hope of righteousness by faith." Arguing
against the sin of obstructing an advancing mi-
nority, some people rush to an opposite extreme, ²⁵
declaring that the numerical minority is always

1 right and the majority wrong. It should be remembered that even as collective good always begins from an individual attainment, so does collective evil begin its temporal reign with a
5 single mistake or wilful lie, always a suppositional opposite of a true fact. A minority, however great its discovery of spiritual law, cannot force acceptance of the truth upon a majority in opposition to its commonly received standard of
10 right; that standard must first be shown opposed to the demand of life.

Since every advance in civilization begins from a thought, rules must be evolved and methods adopted by which to aid the general discrimination between intrinsic good and an opposite unfounded belief in evil. The system of
15 human government that can distinguish between a normal right and a wrong; support the right, and expose the wrong, in time to prevent its collective fatal results, is alone scientific and really
20 effectual. This achievement is the prerogative of the highest recognition of the laws of Science as laws of God, the one Mind. The system of law that can urge error to its climax in time for its
25 illusionary basis to become evident, must always find its highest expression in the evolving scien-

tific Church. The evolutionary development of ¹ this institution and its vital relation to all mankind will be found in the chapter *Church and State*.

Humanity has been blind to the collective ⁵ moral and so-called physical evil effects of a single positive wrong, whether perpetrated maliciously, or through ignorance of the workings of mental formation. Civil laws, framed by those unaware of the formative effects and limitations ¹⁰ of the human mind, may make targets of men, leaving them open at all points to an unrecognized attack. The conscientious protest in accord with the higher demand of Principle is essential to bring about a reversal of such laws; otherwise ¹⁵ man becomes a helpless victim.

Until it is understood that the cumulative mental and moral might resident in a common ideal tends to produce its outward embodiment, it is difficult for a Bible reader to appreciate the ²⁰ Science of mental cause and effect, so wonderfully illustrated in its pages. A notable instance of this is found in the tragic circumstances that overtook Israel through the common consent of a majority to a retrograde official act, which ²⁵ caused the standard of the people's ideal,

1 evolved through many generations, to drop suddenly to the level of gross materiality.

King David had fallen a victim to the common belief in senile decay. He whom the nation had
5 trusted for forty years, since his appointment by the highest religious authority, suddenly became their tempter. An official decree was issued that the people should be numbered, in order to estimate their fighting strength. Against the earnest
10 advice of the smallest minority, represented by the chief military commander, who evidently understood something of the law operating in mental effect, the king's will prevailed. For nine months during the taking of the census, the mentality of every city was permeated with the disturbing influence of distrust in the power of the
15 unseen God, upon whom they, as a minority, had learned to rely when faced by an enemy of whatever numerical superiority. There was a relapse
20 to the old belief in an accretion of numbers and physical force as superior to the intelligence manifested in moral and spiritual power.

The character of the whole people changed. When the next enemy appeared in the form of a
25 contagious disease, which suddenly manifested itself, fear replaced confidence. The old faith in

God which had previously saved Israel from the 1
plagues of Egypt was shaken and no longer
efficacious. The common consent to rely on
numbers instead of on Mind's directing influence,
as received through the chief authority, had 5
caused a violent moral reaction. The so-called
physical effect upon the people was far greater
than if the common faith had not fallen from
the mental height of an educated confidence and
safety. "It had been better for them not to have 10
known the way of righteousness, than, after they
have known it, to turn from the holy command-
ment delivered unto them."

When an official wrong "in high places"
(seats of human government) becomes linked 15
with a common consent, and thereby urged un-
resistingly to its final moral limit, there must
always follow the calamitous bodily effects such
as famine, plague, war, and death, unless the
common consent to the error be reversed in time. 20
Not numerical supremacy, but an early discern-
ment of the specific truth and its general ac-
ceptance can insure the safety of a majority.

It was not until the shock of the collective dis-
aster that befell this ancient people that the old 25
nobility of their king's character was reawakened.

1 David then recognized that the highest degree of error had been reached when through one man, in the highest office, disobedient to the higher law of Mind, the many are caused to sin and
 5 suffer. Confessing his mistake, he offered a public sacrifice and resolved to erect a temple as a memorial to the worship of the one God and trust in unfolding spiritual wisdom and strength for guidance, instead of reliance upon numbers
 10 for safety. To carry out this purpose he undertook the preliminary steps for the building of a temple, by his son Solomon, on the very spot where his repentance for the sin against spiritual law had been practically evidenced. Thus did
 15 King David strive to focus thought on a higher national ideal of individual and collective unity in the one Mind.

The God of Israel was described as "the Lord of hosts," and also "the God of Jacob," designa-
 20 tions indicating the governing power of Mind operating through the common consent as also through the individual discernment that first makes known the higher demand of Principle. The vital mental relation that exists in the
 25 Science of Mind between individual authority and the responsive circle was definitely proved in the

penalty of collective disease and death that fol- 1
lowed David's disobedience. The national catas-
trophe that resulted from a single sin furnished
practical evidence of the changeless scientific or-
der in the universal design which relates the in- 5
dividual to the community. This order is opera-
tive today as centuries ago and forever — proving
man collectively and individually, in differing
degrees, to be the expression of the one Mind
rightly called God. 10

Nothing less than the Science of omnipotence
inspired the well-known words "Render to
Caesar the things that are Caesar's, and to God
the things that are God's." Their full scientific
world meaning has yet to be established on earth 15
by the practical demonstration of right govern-
ment and balance of interests in Church and
State. This rule, given by Jesus, when carried out
in life-practice by a community, balances the
common interests on the pivot of a single fact 20
when newly discerned in the Science of God and
man; and proves that fact to be equally essen-
tial for the existence of both Church and State.
The historic words also imply an imperative de-
mand for the classifying of things under their 25
right heads, whether of a civil, or of a purely

1 scientific, and therefore spiritual nature. The
 “things that are Caesar’s” have generally been
 understood to signify obedience to the require-
 5 ments of the State as a just return for its protec-
 tion of the individual rights and privileges of the
 people — a practicable return generally fixed by
 the laws of the land. But “the things that are
 God’s” must include the rendering of specific
 obedience due to each higher demand of Science
 10 which relates to the government of God as Mind,
 supreme over all. By bringing the statutory re-
 quirements of human laws into the needed coin-
 cidence with the higher laws of Science, mental
 and moral forces can be harnessed and this multi-
 15 plied energy utilized to impel living world prog-
 ress.

The citizens of a State having once discerned
 the scientific mental relation that exists between
 human law and human life will make sure that
 20 their civil laws are such as direct thought and
 action aright, and quicken individual develop-
 ment. It should be obvious that when civil stat-
 utes are consonant with a fundamental demand
 of Life, they must proportionately increase the
 25 general health and longevity, and vice versa. An
 individual concept, when sanctioned by State,

Church, physician, physicist, or other accepted authority, may be likened to a rivulet which on uniting with a river is no longer a simple unit but has gained the compound multiplied energy of the river's mightier flow.

Self-preservation and higher human development depend upon the protection of the individual rights. For example, to abridge the human right of free speech not only obstructs the individual progress, but eventuates in collective darkness and despair for those guilty of the crime.

There is nevertheless a scientific relation between moral and spiritual law—the changing laws of human government rising into accordance with the unchanging rules of Science. This relation is vital to mankind and it has remained to be first worked out, to its inevitable conclusion, on a lesser scale, by the scientifically organized Church. Through mutual co-operation, civilization can be painlessly transformed instead of disintegrated.

The laws of mental formation inspired the rules of the great Palestinian lawgiver. The Science of the Sermon on the Mount, with its insistence on moral and spiritual strength as opposed to physical force, has been thought to be undemonstrable. Human laws resting upon a

1 suppositional physical basis are obliged to depend
upon so-called physical force in final issues. Un-
scientific systems of government have all been
driven in their final decisions, either to pander
5 to evil, through resort to legal compromise with
error, or to compel an unwilling obedience.
Such enforced obedience leaves the error un-
destroyed to break out later in new forms of
violence. When the mental nature and source of
10 all life is perceived, a community may be col-
lectively transformed by its own laws when these
are framed to require a common consent to the
highest right, and are called into operation by
an advancing minority. It should be equally clear
15 how easily any association may be collectively
contaminated and degenerated by a single specific
evil, if not detected, or worse still, if generally
recognized and allowed to go uncondemned.

On every point on which human law coincides
20 with the universal design of Life, the obedience of
the smallest minority to the unchanging order
of the design is sufficient, ultimately, to cause
voluntary acquiescence to replace general opposi-
tion. On every point whereon the law of Caesar
25 conflicts with the universal design of the periodic
unfoldment of higher phenomena, the basic laws

governing existence will impel the needed re- 1
form. Obedience will be accomplished harmoni-
ously in the demonstration of Science, or in self-
imposed human suffering through disobedience
to Principle. 5

Outgrown human laws constitute the main
factors in moral, physical, civil, and religious
degeneracy; until officially annulled or improved
they constitute an immoral impulsion that tends
to mortality. Nothing can so quickly regenerate 10
the depleted mental energy of an apathetic civi-
lization that has passed its saturation point, as the
progressive revision and constructive improve-
ment of human laws. To advocate amendment
of outgrown rules is the wisest way of neutraliz- 15
ing their immediate ill effects. The protest itself
places the individual in the direct line of prog-
ress. The very fact that the mental attitude is on
the side of the recuperative energy of the one
Mind, in which all interests are balanced, brings 20
the individual into direct contact with its vital
stimulus.

Man's inherent yearnings for a practical real-
ization of his unfulfilled ideals are unquenchable,
because God-implanted in his true conscious- 25
ness. The individual mentality corresponds to a

1 mirror set on a higher level on which are being
focused, intensified, and reflected back on the
body, false beliefs of fleshly weakness, decrepi-
tude, senility, and decay; or original thoughts of
5 goodness, beauty, life, truth, and love.

Human laws which impose arbitrary age limits
on an unprotesting humanity are directly op-
posed to both the national health and intelli-
gent progress. They bear downwards, like the
10 ebb of the tide, human strugglers who have men-
tally relinquished their right of individual ini-
tiative. Age limits fixed by civil laws and com-
mercial codes which disqualify men or women for
usefulness in business, educational, and social
15 positions, are directly opposed to conscious evolu-
tion. They combine to form an unseen guillotine
on the human pathway, ready for the public
execution of all who unprotestingly assent to, or
advocate them.

20 To maintain human justice in the present stage
of emergence from the illegitimate bondage of
mortality, a birth certificate may be useful to
satisfy certain legal requirements. It is con-
trary to the elementary demands of the spiritual
25 laws of existence that records of ages should be
kept, until the common belief in death's necessity

has been overcome. Eligibility for appointments ¹
in all departments of civilized activity should
always be decided by ability, moral qualifications,
and experience. It is questionable if an age clas-
sification should be temporarily permitted even ⁵
in the wholesome world of sport.

A civil reform that would abolish all degenerative limitations which curtail the individual human right of existence, is the common demand of Science and therefore of human justice and ¹⁰
mercy. It will render "to God the things that
are God's," and bring State laws into closer relation to the laws of Life which impel conscious intelligent evolution. Such a governmental reform would not only set a pioneer example to the ¹⁵
industrial and educational world, but would be an epoch-making contribution to health and longevity. The dissolving pathway of suppositional materiality must ultimately be forsaken for the true mental basis. Why be laggards on ²⁰
Life's pathway? The tremendous responsibility of human law as a factor in the evolution of man and his environment needs to be recognized. It cannot be too strongly emphasized, especially in these days of international agreements, that hu- ²⁵
man law is a powerful agency for the unfold-

1 ment of infinite good as yet but little recognized.
 Civil law, compassing the national mentality,
 can harness it for the highest world purpose.
 The mental element is the deciding factor in
 5 all progress.

If the strong individual conviction outlines and
 sets in motion an immediate mental tendency to
 embody its conception, whether it be of disease
 or of health, how much more powerful must be
 10 the collective impulsion set in motion by an
 officially sanctioned national, or international,
 belief. Any limitations set to man's mental, and
 bodily capacity, are degenerative agencies under-
 mining health, liberty, happiness, and the higher
 15 development of mankind. Such limits operate
 first mentally, then physically, producing sys-
 tematic deterioration, unless neutralized and their
 effects prevented by vigorous protest. The sci-
 entific metaphysician never inculcates disobe-
 20 dience to the laws of the land; he advocates the
 repeal of law seen to be degenerative in effect.

Abundant evidence is afforded of the discord-
 ant results produced on the body by fear, false
 conviction, or determination. The eastern belief
 25 in kismet, fate, sapping the regenerative mental
 energy has enchained and robbed millions of their

freedom. Its victims make little effort to save 1
themselves by a protest against the general belief,
and, in consequence, succumb through unresist-
ing resignation to some specific evil engendered
by the common consent. 5

A doctor's adverse verdict, the chronic fear of
some particular disease, the business manager
who rules out of his establishment grey hair
(and with it often the matured intelligence born
of experience), the employee's morbid dread of 10
an approaching age limit, are all contributing
factors maintaining an immoral slavery. Mind's
mandate of conscious progress, heard and
obeyed, is awakening our race from a mesmeric
sleep that must otherwise end in collective physi- 15
cal dissolution. The gates to vast unexplored
fields of metaphysical research and discovery of
the fundamental scientific facts of Life, open wide
to every seeker.

The strength of a nation is its mind-power, 20
and national efficiency can be immeasurably
increased and multiplied by establishing and
maintaining laws that harmonize with the uni-
versal higher demands of the one perfect Mind.
Rules to which the term "law" correctly applies 25
are necessarily both mental and moral.

1 How is it that the mental nature of the curved
sickle, wielded by the arm of outgrown civil
laws, as it sweeps with its devastating, demoraliz-
ing effect the fields of national health, industry,
5 literature, art, and religion, has been so long un-
discerned by the majority of mankind? Every
link established by human law between the in-
dividual and collective assent to a false mental
concept evolves a symbol of error and death, and
10 is a reversal of the universal design of Life.

Consider for a moment the actual daily evi-
dence of the harsh, merciless methods adopted by
civilized mankind, unaware of mental cause and
effect, in carrying out upon unprotesting human-
15 ity the bodily death sentence decreed by the
common consent. The mental river of the col-
lective national thought flows on unseen, while
the outward and actual lives of busy citizens,
congregated on its banks, maintain civilization's
20 mechanical progress toward the mentally out-
lined contingency of decease, commonly believed
to be inevitable.

The first link of the individual to the common
consent is a legal certificate, dating the beginning
25 of his life-journey, limited, in advance, by the
governing common consent to an allotted number

of years. Each citizen sharing in varying degrees ¹ the general hypnotism is carried along with the remorseless flow of the river. The observer may watch the visible process in its systematic development of the literal moving picture. Indi- ⁵ viduals are seen resigning strength, mental faculties, and the joy of intelligent fellowship; and just as methodically putting on decrepitude, senility, and decay. Finally comes the end as appointed from the beginning by the common ¹⁰ consent, and in a majority of cases individually accepted without protest. One day the frail human barque is lost to sight, swept into the common sea of mental oblivion called death. Such is the fleeting mirage of graphic shadows that in- ¹⁵ vert the eternal plan of conscious intelligent evolution of man and his environment.

Centuries ago a scientific prophet foresaw the reversal of the temporal reign of an outside authority drawn from the common assent to ²⁰ mistaken beliefs. He depicted a general acceptance of the positive Truth as a stream of living consciousness. This stream of pure thought he described as "a pure river of water of life, clear as crystal" proceeding from the seat of govern- ²⁵ ment, "the throne of God and of the Lamb,"

1 the old Scriptural symbol of man, the son or
offspring of God. The apocalyptic metaphor
symbolizes human consciousness collectively and
individually advancing lifeward as a river — a
5 common consent to the essential truth.

It is inevitable that each really new fact, how-
ever vital to existence, must be, on its first intro-
duction, contrary to established custom. But
the same universal laws which have caused the
10 higher individual discovery also operate to impel
obedience of the majority to its higher demand!
This scientific order presents a complex problem
in human law, and urges the necessity for a coin-
cidence of all progressive legal requirements with
15 the order and relations in the sevenfold creative
system of the higher spiritual laws of Life.

The transformative effects practically illus-
trated by the scientifically evolving church or-
ganization furnish convincing evidence that
20 the transformation of the human body of "many
members" is not only a present possibility, but
inevitable in the course of spiritual evolution.
The light of an uprising nobler ideal of life shines
out for humanity's guidance "amid th' encircling
25 gloom" of dissolving materiality. In proportion
as the design of Life is discerned by human law-

givers, civilization will be built upon a safe, ¹
sound, and scientific basis of self-preservation
and progressive development. Present proofs of
the disastrous results of human laws, when
contrary to the divine unchanging order of ⁵
Science, are evolutionary, healthful signs of com-
ing world regeneration.

Through countless centuries, the *symbols* of
Mind's unchanging order and design of evolution
have been mistaken for realities. As the Science ¹⁰
operative in mental formation is discerned, the
sense of emptiness that pervades human life
disappears, replaced by a present consciousness
and expectancy of good. Spiritual discernment,
and scientific co-operation in the embodiment of ¹⁵
the more exalted ideal, will produce the higher
phenomena that neither eye nor ear has yet
perceived.

Until recent years, recognition of the human
mind as a possible factor in self-preservation and ²⁰
evolution was almost dormant. Today, mental
power is everywhere acknowledged to be impel-
ling human life to new developments. It is im-
portant to understand that this recognition of
mental causation greatly increases and quickens ²⁵
its actual effects; this adds much to the indi-

1 vidual responsibility in denials or affirmations of truth. The clock of Science, measuring the stages in human emergence from outgrown beliefs in materiality, cannot be permanently put back-
 5 ward by persecution, crucifixion, or legal compromise. This is proved by the restoration of mental healing as in the days of primitive Christianity; although lost sight of for ages until reinstated in the middle of the last century.

10 There is on all sides increasing evidence of a general desire for definite knowledge of the higher laws which govern existence. If the so-called "natural laws" that operate in geometry, mechanics, and physics are reducible to mathematical equations, can it be doubted that the highest
 15 type of laws, when understood in their systematic operation, are less provably exact? When human procedure comes into accord with the universal design of Life, the accuracy of the operations of
 20 its universal order and relations becomes surprisingly evident.

The minorities alone have deplored the tragedies of human existence as the effects of ignorance of the laws of Life. The disastrous results of ig-
 25 norance must be more generally recognized and admitted before the true knowledge of God as

Mind, giving man dominion, can be finally established on earth. New and more terrible forms of death have accompanied the advancing stages in human civilization. Physical warfare has steadily developed its horrors and deadliness throughout the centuries.

It is little realized how greatly one is influenced through the association of thoughts in the grouping of ideas, and the immense possibilities of conscious self-development awaiting the practical utilization of this influence for the common good. We live in an unseen atmosphere of thought. As long as a majority of mankind is in agreement with the belief in the necessity of death, suggestions related therewith are constantly presenting themselves, to each one's train of thought, for acceptance. Were there no scientific method of protection, mankind would be but the victim of circumstance. The reading of a vividly descriptive poem may instantly call to mind a painful personal experience; the breath of a flower may recall some long-forgotten incident of happy childhood; a paragraph in the morning paper may prompt the performance of some action that would not otherwise be taken and which may influence for good, or for evil,

1 the life of thousands. Without moral and spir-
itual co-operation on the side of right, the major-
ity of human thoughts are left uncontrolled,
without scientific guidance, and the individual,
5 like floating wreckage, is left subject to the ebb
and flow of opinions.

The law of positive and negative, giving and
receiving, operates on the unseen plane of thought
as literally as its operation is symbolized in elec-
10 tricity on the visible plane. This higher law gov-
erns the associations and movements of all
thoughts. Electricity, described by the physi-
cists as everywhere present in the perceptible
universe, interpreted metaphysically, is the
15 symbol of most far-reaching spiritual enlighten-
ment in relation to the unseen realm of thought.
A definite conviction corresponds to a positive
quantity; an unsatisfied state of mind to a
negative or receptive.

20 Uniformity of action is the outward expression
of an unseen thought association. A common
agreement in a specific truth forms a positive
wall of defence against the intrusion of beliefs
of an opposite positive nature. This truth is
25 symbolized in the portrayal of the apocalyptic
city: "There shall in no wise enter into it any

thing that defleth, neither whatsoever worketh ¹
abomination, or maketh a lie." Thoughts move
as impelled by the desire to give or to receive.
Desire may be collective or only individual. Our
happiness and progress depend upon our associa- ⁵
tions in the mental atmosphere created by a com-
mon consent to the highest right. No one who
understands the accurate working of the law,
"with what measure ye mete, it shall be measured
to you again," would remain for a moment asso- ¹⁰
ciated with a radical wrong harming others.

Recognition of the basic law governing mental
formation unfolds the methods for its application
in the healing of disease and of all human dis-
cord. Association in a common purpose for ¹⁵
good, causes thoughts of like nature to predom-
inate numerically within the circle. A majority
of thoughts on the side of right, as for instance
when concentrated on making known a demand
of Science for the benefit of humanity, creates an ²⁰
atmosphere that repels and excludes thoughts
foreign to the common purpose as certainly as it
attracts those in harmony with it. Individuals
with pure motives can not fail to be beneficially
affected by such a mental atmosphere. In sci- ²⁵
entific mental and moral co-operation thoughts

1 do not move promiscuously but in obedience to the mental impulsion of a common unity in Truth.

To make known the positive Truth as unfolding to the most receptive thinkers attracts naturally a wider circle. Each essential fact of being is like a spreading tree; or as leaven in the meal; it affects every detail within the collective human consciousness uniting in its unfoldment.

10 With the right standpoint established as the central parent nucleus, receptive thoughts gather in the order of fitness, and harmonious grouping follows. The greater the volume of thought harnessed in the parent endeavour, the wider the circle or plane of experience from which positive disorder can be excluded. In such an atmosphere thoughts of evil are in a minority and can be exposed in their beginnings. Evil, limited to a minority, can be controlled and destroyed. The

15 spiritual law of positive and negative when consciously apprehended can be called into operation to govern all supply and demand.

The individual and collective mental relation of man is the inevitable result of his common

25 origin in the one Mind; this moral and spiritual relation logically necessitates right government

on every plane of existence. True ideas dawn and 1
unfold harmoniously within the mental circle of
a conscious common obedience to the demands
of Truth and Love.

The Science of Mind, demonstrated in how- 5
ever small beginnings, compels a recognition that
the mental atmosphere can be controlled and our
association with harmonious thoughts insured.
Pure motives connect us individually with what
is both satisfying and sustaining, and ever inspir- 10
ing to higher attainments.

Delineations of sin, disease, or death should
never be recorded in picture, song, or literature,
there to cause possible embodiment through re-
calling past beliefs in error not wholly forgotten. 15
It is a lamentable fact that great artists, unaware
of the effects of mental suggestion, have too often
allowed themselves to depict forms of evil rather
than to portray constructive and uplifting ideals.
One has but to visit our art galleries and theatres, 20
or to catch the tones of a sad, descriptive poem
wedded to hauntingly beautiful music, to per-
ceive the defiling effects caused by the general
ignorance of the universal design of Mind and the
scientific tie of brotherhood. Man expresses 25
Mind's creative power operative in mental cause

1 and effect; but unaware of the infinite nature of
 Life, the human mind outlines the distorted
 images of imagined limited beliefs, when it should
 express the more glorious conceptions of life lived
 5 in accordance with the design that unifies good.

The universal design that unites individuals in
 a central purpose for the common good is ade-
 quate to co-ordinate all human endeavour. With
 each individual in his right place in relation to the
 10 interests of the whole, the maximum of moral,
 physical, civil, and religious efficiency is reached.
 Every talent of discoverer, physicist, astron-
 omer, mathematician, author, painter, poet, musi-
 cian, and business man should contribute to
 15 the demonstration of the supremacy of Mind,
 and raise humanity to a higher level of thought
 and action.

The universal design of evolution is Mind's
 method of infinite self-expression in individual
 20 life, truth, love, and health unfolding universal
 salvation. Progressive world transformation is
 the natural effect of an unbroken line of indi-
 vidual inspiration. If the world's great think-
 ers had known their true relation to collective,
 25 as also to universal mankind, the human race
 would have been transformed long ago.

Giant thinkers and practical reformers have stood alone, milestones on the upward human pathway. Writings that won little acceptance from their contemporaries, touch, today, a circle of conscious response to long-starved idealism now seen to point thought toward the unfolding design of Life.

The history of mankind through the long night of materialistic theories has presented, on the one hand, exalted individual standpoints of discovery, lone stars steadfast in the heavens; on the other, darkened empty circles, ruins of civilizations, tragic witnesses to the disasters that have resulted from repeated failures to identify and connect centre with circumference, individual discovery with collective acceptance.

As the universal design is better understood, it will be realized that the omnipotence, omnipresence, and omniscience of good are not mere abstractions, but realities capable of actual present demonstration. Good will be found ever-present in human endeavour, and right government in both Church and State will uplift the human concept of life, and protect its better embodiment. All intelligent research and experimental activities should be consecrated to the

1 highest service of humanity. The musician embodying his conception of the sevenfold system in its harmonious development of a new spiritual idea will reach heights, and sound depths of har-
5 mony undreamed by a Beethoven. The artist will find his model in beatified conceptions of humanity. The poet will bring to earth the "song of angels."

The discoverer ever sounding the key note
10 of a new unfoldment of Life inspires thought to more glorious expressions of infinite Truth. Tired humanity responding to the call is regenerated and encouraged to join in the march onward toward world transformation and immor-
15 tality.

The symbols presented in all perceptible phenomena provide the world with one pure language in which every man can learn, in his own tongue, the laws of Mind operating according to
20 a universal design. Not to recognize its order and relations, taught in the symbols, has led to the misapplication of evolutionary discoveries of physicist and chemist. But the reign of a false concept ends with the discovery of the true.
25 Physicist, astronomer, and chemist are today turning mankind to look beyond the letter to the

living reality. With an authority won by great attainments they freely declare their work deals with symbols only, not with realities, and would calm a growing apprehension of the danger of misapplying useful discoveries with the doubtful assurance that the cause for alarm lies solely in any signs of a decrease in moral values. In proportion to the application of the universal design in the systems of human government will there be a steady increase in moral and spiritual values, and a higher civilization ensue.

CHAPTER VI

SCIENTIFIC TRANSFORMATION

1 **S**INCE thought precedes action, it is im-
possible to over-estimate the important
part that prophecy plays in relation to
subsequent history, its fulfilment and counter-
5 part. Mind, the one Principle of all individuality
inspired the words: "Behold, I send my mes-
senger before thy face, which shall prepare thy
way before thee." The recognition of the need
for repentance and reform must precede willing-
10 ness to receive a new truth. Conscious world
evolution can come only through the acceptance
by a majority of the new and true concept, and
this must be discerned in advance by a minority
and the creative word uttered: the recurring
15 "Let there be light."

Jesus classified his immediate predecessor, John
the Baptist, born of aged parents in fulfilment of
a specific prophecy, as the greatest pioneer that
had preceded him in human development, "until
20 now," his own day. The Baptist, a natural re-
former and leader of men, recognized the utter

inadequacy of Jewish rites and ceremonies to 1
 meet the growing moral demands of truth and
 justice. His message was essentially one of a
 needed repentance in order to demonstrate the
 rules of the kingdom of heaven. His ministry pre- 5
 pared the way for the greater practical unfold-
 ment of the Truth that was to come through the
 teaching and higher demonstrations of the
 Nazarene.

The advancing development of applied meta- 10
 physics in our own time lifts the veil of mystery
 from much of the unusual phenomena that
 marked the recorded life of the Galilean Prophet.
 It is being recognized by thinkers that the earthly
 career of Christ Jesus was not in any wise super- 15
 natural; instead, it furnished the pioneer practical
 illustration of a possible higher human develop-
 ment in the order of conscious, spiritual evolu-
 tion in which the laws of Mind operate naturally
 to unfold higher capacities, not only in infant, 20
 but in adult humanity.

His birth and higher human abilities, so far in
 advance of the period of his personal ministry,
 were the logical results of the hope of such a de-
 velopment prophesied long before the Christian 25
 Era. The people of Israel had for centuries lived

1 in expectation of the birth of a redeemer, one
 gifted far beyond the normal standard in spir-
 itual capacity and attainment. This exalted
 common conception found its individual focus
 5 in the consciousness of Mary and was undoubt-
 edly the chief impelling cause of the birth of the
 higher type of man presented by Christ Jesus.
 His birth illustrates pre-eminently the demon-
 strable Science of mental formation; and man,
 10 both individually and collectively, the offspring
 of Mind. This national expectancy accounted for
 his exceptional ability to control the phenomena
 of his environment. Thus preconceived, Jesus'
 human life began on a less material basis of belief
 15 than that of any other man in the record of life
 on this planet.

Miscalled material evolution but imitates the
 original spiritual order. Professor Haldane
 writes, "We are inclined to regard progress as
 20 the rule in evolution. Actually it is the excep-
 tion." His observation confirms the evidence of
 spiritual evolution presented in the life of Christ
 Jesus, humanly the great "exception" introduc-
 ing to mankind the Science of self-development,
 25 and illustrating the moral and spiritual relation
 ever existing between the individual and col-

lective progress. The life of the spiritual pioneer 1
 exemplified the advancing stages of human re-
 generation and transformation up to the ulti-
 mate overcoming of death by a conscious bodily
 translation to a higher basis of thought and 5
 action. Alive, not dead, Jesus passed beyond
 the narrow limitations of human consciousness
 formed by the misconception of life as material
 in substance. His earthly life constituted,
 throughout, a transformation of individual hu- 10
 man experience and demonstrated the grand
 present possibilities universally attainable by
 man. His final escape from the limitations of
 false beliefs opened the way by which all hu-
 manity may likewise attain to a higher manifes- 15
 tation of existence on earth.

To designate a religion Christian, and fail to
 acknowledge and demonstrate the practical truth
 of the words and works of its accepted Exemplar
 repudiating the injunction, "Go thou and do 20
 likewise," shows how little his teaching has been
 understood. The Principle and rule of creation
 that governs the individual and collective rela-
 tions illustrated in his life and ministry point
 to the visible manifestation of life as ever de- 25
 terminable through higher mental conception.

1 The visible personal regeneration possible
of attainment by humanity is not dependent
upon any previous so-called physical birth-
process; it is the effect of the higher discernment
5 by a minority conjoined with practical moral
and spiritual co-operation in accord with the
ever-operative universal design of Life. The ad-
vancing apprehension of universal laws govern-
ing the conscious higher development of man,
10 recognizes, in the birth and life of Jesus an ex-
ample of the Science of Mind operating through
the advancing conception of earlier prophets and
a responsive acceptance of their ideal by the
people. The mental effect of Israel's common
15 consent, linked to the higher individual ideal,
unfolded the one Mind as God, the self-creative
Principle reflected in man and his environment,
the universe.

Jesus' birth was not due solely to his mother's
20 purer conception of Mind's creative power.
In her individual ideal was focused Israel's con-
ception of a birth to be achieved outside the com-
monly accepted standard of human limitations.
The progressive step in spiritual evolution had to
25 begin in that age with the infant form because the
expectation of the people and their prophets rose

no higher than a belief that the expected redeemer must appear as a babe.

Because of this accepted ideal no higher manifestation was possible than that which was representative of the level attained by the common mentality. Had the concept of the prophet been less material; or had he understood the mental relation of the individual to the collective community, the centre to the circumference, and the creative possibilities resident in the collective thought, he would not have limited the national expectancy of the advent of a redeemer to the birth of an infant.

But after the prophecy had been uttered, individually, and while collectively accepted on a national scale, no other appearance than that of the babe would have been possible, nor would it have been accepted, even by the few that recognized its fulfilment in what took place in the Bethlehem stable.

Notwithstanding the fact that Isaiah had reached a mental outlook so far above the common level as to become the prophet and spiritual leader of Israel, yet the limitation of his own concept of evolution failed to restore the missing link, and inspire the collective national con-

1 sciousness with the possibility of an immediate
 higher individual development of adult humanity.
 This unfortunate limitation delayed the real-
 ization of the people's ideal, for centuries, with
 5 ensuing suffering and the ultimate disintegration
 of the nation itself.

As one reviews, in retrospect, that so distant
 period, there comes the recognition that the
 prophet himself was an "exception," and doubt-
 10 less he too had been jeered in the market place.
 Perhaps a lack of recognition and support, an
 inability to understand his words, may have
 been more than could be humanly borne, and it
 was only in occasional moments when he could
 15 soar above the self-sufficiency of the times and
 vision a glory yet to be. Had this not been so, we
 should not find him lamenting, "Who hath
 believed our report? and to whom is the arm of
 the Lord revealed?" He had learned through
 20 bitter experience the reception accorded the one
 having the hardihood to advocate a higher
 species of man. Was it not the reception accorded
 the many birds pecked to death because "abnor-
 mal"; until (after how many years!) one such
 25 contrived to escape, was "accepted," and flight
 attained for all succeeding generations. The

prophet's own experience is undoubtedly re- 1
 corded in the words that long after were to be
 fulfilled in the life of the Redeemer he foretold:
 "He was oppressed, and he was afflicted, yet he
 opened not his mouth: he is brought as a lamb 5
 to the slaughter, and as a sheep before her
 shearers is dumb, so he openeth not his mouth."
 And again he declares, "and the Lord hath laid
 on him the iniquity of us all" — the iniquity
 of the common consent, of ignorance, ever the 10
 burden to be borne by the one who leads the
 way, until consent to the new and "strange"
 viewpoint can be won. Had this chief among
 Old Testament prophets lived in any other
 than "an evil and adulterous generation," he 15
 would not have been impelled to warn of the
 destruction and captivity of Israel with all that
 it involved. . . .

But in due course came the Bethlehem babe,
 with his adult questioning — an infant prodigy, 20
 confounding the elders.

Because he was the offspring of a higher, spir-
 itual conception individual and collective, Jesus'
 demonstrations did not require the earthly expe-
 rience otherwise needed to break the hypnotic 25
 spell of a common belief in so-called material

- 1 generation. His earthly life-record began mentally and morally far above the human level previously attained. "Before Abraham was, I am," said Jesus, indicating the altitude of his earliest
5 spiritual understanding compared with that reached by Abraham. He, nevertheless, inherited from the collective beliefs of life in matter, a degree of fleshly sensibilities. Had it been otherwise he would not have been humanly ap-
10 prehensible, and for this reason he was able to be the practical Wayshower in conscious evolution. The people of Israel were almost a negligible minority among mankind. But their experiences and cumulative hopes of a redeemer
15 developed the most conspicuous individual expression of the one Mind ever recorded on earth. They marked out thus the positive mental nucleus and receptive circle, the universal design of Life.
- 20 Israel's collective expectancy linking with the individual recognition, by Mary, of the possibility of its fulfilment in her own experience, explains the higher phenomena which characterized the life of Jesus. Under such circumstances the
25 Science of mental formation would impel fulfilment of the prophetic expectancy on the mental

and moral plane of cause and effect, which would 1
subordinate whatever physical conditions of
birth. The consummation of this collective and
individual relation made its offspring express in
a marked degree, the one Mind, God. 5

Because of this higher spiritual basis of indi-
vidual development, and ability to control and
destroy evil, Jesus made little concession to the
shadow-phenomena in the midst of which he
moved. His human life-work lay in further awak- 10
ening himself and others to the greater possi-
bilities of existence. We have had preserved in
the New Testament only a record of his birth,
one incident of his boyhood, and three brief years
of unparalleled achievements. The poet Blake 15
significantly asks:

“What was he doing all that time,
From twelve years old to manly prime?
Was he then idle, or the less
About his Father’s business? 20
Or was his wisdom held in scorn?”

The great majority of the people of Israel were
wholly unconscious of the fact that the mental
power at work in its collective expectation was
cumulative, and destined to introduce to the 25

1 rest of mankind a higher manifestation of being.
 Their hope was not based on understanding, but
 on a simple faith that was to become stagnant
 for lack of new inspiration, as must all faith un-
 5 less linked to a continuously developing ideal.
 Failing to profit by the tangible evidences of
 mental cause and effect produced in their wilder-
 ness journeyings, the people ignorantly per-
 mitted the persecution and actual slaughter of
 10 their advancing minorities, upon whose survival
 and higher discernment their own preservation
 and progress depended. The golden pathway of
 metaphysical research, discovery, and higher
 manifestations of life was marred by recurring
 15 martyrdoms.

Ignorance and envy caused Jesus' contempora-
 ries to miss the scientific import of the practical
 example of evolution embodied and verified in
 his life. Superstitious beliefs and blind faith of
 20 the many who listened to his words, centred
 chiefly on the personal benefits received through
 his healing work. Only now, after centuries, have
 the advanced research and discoveries relating
 to the visible universe confirmed the present,
 25 practical possibility of producing, collectively,
 the transformation of phenomena demonstrated

by Christ Jesus. His achievement of personal transformation and translation to a higher energy level of conscious action, invisible within the world circle of age-long limitations fixed to possible human attainments, are recognized today as practical scientific possibilities. Age-long limits have lost much of their materiality.

Jesus might well have had in mind humanity's weary struggle through the centuries intervening between recurring spiritual discovery when he uttered the words, "Except those days should be shortened there should no flesh be saved." He must, then, assuredly have foreseen the time when the universal design would be discerned; and the transformation of all earthly existence achieved through the conscious linking of individual and collective intention. The parables relating to the "kingdom of heaven" could have been uttered only by one who understood the universal design of Mind.

The dark centuries of needless suffering since Palestine's hour of birth crisis and new unfoldment undoubtedly resulted through mankind's failure to discern the design which links receptive faith to the central nucleus of advancing spiritual discovery. By this linking alone can the limita-

tion of time be expunged from human history.
 World transformation can be realized through
 the practical harnessing of human thought and
 capacity for the constructive development and
 practical application of the true ideal.

One circumstance recorded in the life of Jesus
 is of special importance in its relation to the possi-
 ble attainment of a conscious reunion with those
 who have passed through the experience of death.
 The historic individual transfiguration and
 unique grouping, on the Mount, took place
 soon after John the Baptist had been beheaded,
 by order of Herod. In the New Testament we
 read how Jesus, accompanied by three of his
 disciples, retired to a mountain, and as he prayed,
 he was "transfigured before them." On the
 higher level of conscious thought and action to
 which he had been rapidly advancing there ap-
 peared Moses and Elias "in glory"; and they
 talked with him "of his decease which he should
 accomplish at Jerusalem." It is significant that
 Jesus was able to hold a normal conversation on
 the subject uppermost in his mind, while to the
 disciples on their lower plane of thought, there
 was no conscious communication, for they
 "were heavy with sleep." Only when wakened

did they see dimly "his glory and the two men ¹ that stood with him." The higher spiritual understanding and demonstration of Jesus made him the channel of consciousness which, in the degree that love bound his disciples to him, ⁵ caused the higher grouping of phenomena to become faintly evident also to them.

After this unusual experience, Jesus told his three companions not to talk of the events, of which they had been partially conscious, until ¹⁰ the Son of man should be "risen again." The enlightenment gained through his higher realization had enabled those with him to rise somewhat above the common limitations of so-called physical vision. His injunction implies that he ¹⁵ had become conscious of his own ability to rise above the experience even of death. The disciples reminded him that the prophecy, "Elias must first come" and restore all things, had to be fulfilled before the coming of "the Son of ²⁰ man." The reply of Jesus furnished the key, not only to that reunion on the mountain, but to the unchanging scientific order in the conscious evolution of life without the necessity of a death experience. He said, "Elias is come already, and ²⁵ they knew him not, but have done unto him what-

1 soever they listed. Likewise shall also the Son of
 man suffer of them." Then the disciples under-
 stood that it was John the Baptist who had
 talked with him on the mountain, and who had,
 5 while preaching in the wilderness, fulfilled the
 mission of Elias of Bible prophecy, in prepar-
 ing the way for Jesus' higher ministry. That
 Jesus desired to hold conscious communion with
 John is implied in his immediate retirement apart
 10 on hearing of the tragedy that had befallen his
 friend. It would have been strange indeed if
 he, who had raised others from the dead, had not
 utilized the same spiritual power to rise above
 the sense of human separation caused by Herod's
 15 infamous act.

It is specifically stated that the conversation
 which ensued related to the coming martyrdom
 of Jesus. The three talked together on the forth-
 coming crucifixion in Jerusalem. It would seem
 20 that Jesus' conscious upliftment to the higher
 mental level, on which the illusion of death was
 dissolved in a most practical way by the meeting,
 had restored the link in conscious human re-
 lations that had been severed by John's death.
 25 This restoration was undoubtedly a contributing
 preliminary to his own complete triumph over

death in the appalling tragedy on Calvary. In 1 words and deeds, Jesus had shown himself to be wholly opposed to the common belief in the necessity of either physical disease or death.

Even before John's martyrdom, Jesus had 5 identified him as "more than a prophet," declaring that "all the prophets and the law prophesied *until* John. And if ye will receive it, this is Elias, which was for to come" (Matt. 11:13, 14). John was the needed life-link of fulfilment be- 10 tween the old generation of Israel, and the new and higher manifestation with its enlarged human capacities and powers of initiative. He preached of repentance and *moral* reform as the necessary precedents to greater *spiritual* un- 15 foldment to come, but his message was rejected by the temple worshippers and he was slain by a legal enactment. His life and work, in its tragic end, disclosed the vital scientific relation that exists between the moral and higher laws of Mind. 20 He, too, exemplified in a high degree the individual relation to the collective development. First must come individual obedience to the provisional, moral demands of the day, a consistent obedience necessary to link the collective interests to the 25 higher ideal; then, and only then, can follow a

1 normal embodiment of the higher mental conception.

The same unchanging order of higher individual attainment as a necessary precedent to
 5 collective upliftment was emphasized later by Peter (Acts 3: 21-23) in reference to the bodily translation of Jesus: "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of
 10 all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me. . . . And it shall come to pass, that every soul, which will not
 15 hear that prophet, shall be destroyed from among the people."

The enlarged spiritual capacities of Jesus made possible his attainment of that glorified appearance and more refined embodiment which
 20 admitted of conscious recognition and normal converse with those on a plane of consciousness beyond the limits fixed by the majority of beliefs in material substance. His experience as the conscious mediator was not of the kind known
 25 as spiritualistic in which is no normally connected conversation accompanied by a change

in the human appearance and so-called material 1
 form of the "medium." Only knowledge of the
 supreme laws of Mind could have enabled him
 to function on a higher level of mental energy
 than those existing on a basis of action limited 5
 by the lower laws of common consent transmitted
 throughout countless ages.

The transfiguration of Jesus' human personal-
 ity on a higher plane of thought and action,
 illustrated a definite stage attainable in con- 10
 scious, higher development. By it was afforded a
 glimpse of the radiant, spiritual reality that
 belongs to Life's harmonious unfoldment of the
 higher capacities attainable by obedience to the
 laws of Life. It is supremely natural that the 15
 original unity of God and man should be ex-
 pressed in the conscious unfoldment of man and
 universe. Is it not as natural that the order and
 method of unfoldment expressed in visible
 phenomena should illustrate the mental system 20
 and order by which alone that phenomena can
 be governed? And may not the disorder in hu-
 man government account for the many parables
 of the kingdom of heaven recorded in the New
 Testament? To maintain conscious connection, 25
 between successive periods in world evolution,

1 the fundamental facts of existence discovered should be developed and established by practical demonstrations in the day of their discernment.

The recorded appearance of Moses on the
 5 higher level of consciousness reached by Jesus, although not personally known to him, showed John, the prophet-reformer, to be then enjoying the companionship of that great leader of Israel with whose purpose and life-work as recorded in
 10 the Hebrew Scriptures, he must have been familiar. The same ideal had been the leading purpose in the lives of both these men — the understanding and worship of the one unseen God. The meeting of Jesus with the friend
 15 whom a Caesar had slain indicated the practical effect of conscious realization of the scientific unity that relates man to man, on all planes of true consciousness.

As general human consciousness accepts the
 20 mental basis of all life, and co-operates in its actual demonstration according to the creative system of unfoldment, such reunions and transformations will undoubtedly be repeated. This is the practical universal lesson of the transfigura-
 25 tion scene recorded of Jesus, the Wayshower. In that unique life-history were gathered up the

threads of Science that had been broken or lost 1
 sight of through the martyrdom of earlier pio-
 neers, while striving vainly against official obstruc-
 tion, to perform their individual and collective
 missions. The transforming, transfiguring, scien- 5
 tific Christianity which Jesus lived and taught,
 must be collectively wrought out in a con-
 scious unity of good, in order to demonstrate
 the greater possibilities of existence. On the
 higher plane on which was depicted the little 10
 group — Moses, John the Baptist, and Jesus —
 the time element presented no obstacle. Mu-
 tual recognition should naturally not be subject
 to time limits between those familiar with laws
 that are ever operative, and facts that are 15
 eternally true.

History records only this one scientific spiritual
 pioneer who achieved bodily *transformation* while
 still cognizable on earth. There was no written
 statement left by Christ Jesus, hence the sub- 20
 sequent lamentable adulteration of the demon-
 strable Science which impelled his words and
 works. The transfiguration scene illustrated
 man's ability to function for an interval on a
 higher plane of conscious experience, in an inter- 25
 mediate state while cognizable by those on a

1 lower plane of thought and action, under the
sway of the governing belief of a majority. He
intimated this higher ability to appear and dis-
appear in the words, "A little while, and ye shall
5 not see me; and again, a little while, and ye shall
see me, because I go to the Father" (John 16:16).

The Science of Mind, demonstrated, interprets
and dissolves every problem of life, and trans-
forms human experience. As a broken chain
10 of unscientific hypothetical being, countless
periods have been disconnected by giving to or-
ganization the place that belongs to the under-
standing that can alone control it. Correct de-
ductions from lesser demonstrations of the laws
15 of Mind open to humanity the mental door of
an ever-living consciousness. Not centuries hence,
but now, is the time and golden opportunity for
collective deliverance of mankind from the
bondage of a veritable slave's dream, hemmed in
20 by limitations on every side. Science unrolls the
scroll of centuries of mistaken beliefs. Wide-
spread knowledge of the definite unchanging or-
der that prevails in the discernment and demon-
stration of long-hidden facts of Life, must precede
25 general relinquishment of old false beliefs in
limitation. Practical religion must include the

discernment and demonstration of Science as 1
the ever-operative laws of Mind, God.

Universal humanity is in the birth throes of a
mental emergence from a world of shadows, onto
a higher moral basis established in the unity of 5
Science and religion. This new birth of man is
the precedent to a visible transformation of
present human existence. Now is the time for
the better part of mankind to mobilize thought
and act in consonance with the design of univer- 10
sal Life, Truth, and Love. As the step from
physics to applied metaphysics is consciously
taken, universal reforms — personal, moral, civil,
and religious — will be greatly accelerated. The
mental chains forged by the common beliefs 15
of majorities have mocked human happiness,
clogged progress, and increased the tenacity of
sin and disease. The supposition of life as orig-
inating in so-called matter has repeated its cease-
less phantasies through long cycles of prolonged 20
suffering.

Thousands are awaking to a new-found sense
of mental release from the trammels of so-called
materiality, and looking for practical evidence
of some new unfoldment. The positive nucleus 25
must ever precede the receptive circle. It

1 is beginning to be recognized that the same laws which operate in the transformation of a social organization can be applied to produce a like effect upon the members of the human body.

5 Blind unprotesting acceptance of the belief that a transformation of the body may follow but cannot precede a death experience is mentally and morally degenerative. Death itself results from ignorance of and disobedience to those very

10 laws which govern *conscious* self-development. Transformation is an inevitable result of a uniform advance of human thought beyond the subtle essence of so-called physics to the higher basis of practical metaphysics. This transforma-

15 tory world process gathers momentum in proportion to the collective discernment and demonstration of the laws of the one Mind.

The affirmation, "the kingdom of God cometh not with observation," accords with the order of

20 unfoldment. Almost unrecognized by the majority of mankind, the conscious utilization of the mental element of good-will is fast ushering in the era of a higher human experience, in which the body takes its rightful place as a useful servant,

25 and not the merciless governor of man. Every point illustrated in applied metaphysics confirms

man's immortal destiny of periodic, higher development and self-government.

The scientific association of human thoughts produces correlated harmonious action. As this higher recognition of man's power as well as right of self-government spreads from its positive nucleus throughout the varied departments of industry and education, literature and art, the practical application of the universal design of harmonious evolution will demonstrate the rule of right on earth. By the collective healing and prevention of disease, through the scientific destruction of false beliefs in their incipency, health must logically become spontaneous and universal. The manifestation of intelligent individual existence should certainly include a normal personality consciously transformed to ever greater glory; and the conception of this possibility must precede its embodiment.

The systematic unfoldment of immortality outlined herein satisfies the highest conception of life, progress, and increasing happiness. Through obedience to the Golden Rule, the fundamental individual discoveries which unfold each stage of development become the connecting links in the conscious continuity of being. Progress fol-

1 lows a regular order in which the individual and
 collective attainment recurs in successive stages.
 The higher ideal of the advancing minority
 is the direct result of the collective mental and
 5 moral pressure exercised by the common consent
 to an established standard of right. Its pressure
 urges the advancing seeker toward a yet higher
 understanding of Life. This upward, mental im-
 pulsion maintains progress, in which universal
 10 consciousness expresses the one indivisible Mind
 constituting the boundless basis of all individu-
 ality.

The recurring emergence of the human dis-
 coverers in the order of evolution remains for
 15 awhile unobserved by the mass. But in the opera-
 tion of the design, the specific truth becomes
 linked with a wider outside circle; Science then
 impels the contemporary *collective* advance.
 Every individual emergence manifests some new
 20 and higher achievement *equally possible for the*
whole of mankind. Each period has maintained
 its logical connection with individual past, pres-
 ent, and future developments, however hidden
 through ignorance, prejudice, envy, and other
 25 illusionary opposites of the real qualities of Mind.
 Though a world be sold into bondage by envy,

the individual line of logical unfoldment of 1
reality cannot be interrupted in the conscious
evolution of worlds.

Applied metaphysics explains the Science un-
derlying the well-known words of St. Paul: 5
"There is a natural body, and there is a spiritual
body." The "natural" body is that which
functions on the visible plane of action accord-
ing to the dictates of the "natural" laws of the
period. But meanwhile the "spiritual body" 10
unfolds the manifestation of consciousness in
proportion to the advancing individual discern-
ment of the laws of Science and their collective
acceptance by a majority. For, during the time
the majority are obedient to the natural laws 15
assented to, there is always a minority seeking
and finding the spiritual law that operates be-
yond the limitations of the natural law of a single
period. The general acceptance of unfolding
spiritual law, dissolving outgrown limitations, 20
extends the field of harmonious action, purifies
the general mental concept, and establishes on
a higher basis the law of the common consent
of the greater number. There is nothing to be
gained and everything to be jeopardized by delay 25
in the dissemination of vital truths that concern

1 the life of every living thing. The recognition of higher laws of life is being forced upon mankind by increasing "material" disillusionment.

If life is not consciously embodied in accord
 5 with the order of Science, that order is nevertheless being subconsciously imitated in the shadowy symbols evolved as the correlated so-called physical phenomena. As Carlyle says, "No chaos but it seeks a *centre* to revolve round."
 10 Educational developments by a receptive majority would quickly bring to universal apprehension and realization the immortal destiny of man.

By translating all perceptible phenomena into its true mental significance, we can discern and
 15 demonstrate the methods by which Mind works out its mighty creative purposes. Marvels of higher social development are hinted in the magnificent solar symbol. Its pattern of the universal design of scientific co-operation points the ob-
 20 server on an opposite standpoint to the mental family relationship of man as existent in the one parent, universal Mind.

The common belief in so-called materiality embodies its own arbitrary limitations to human
 25 capacity for higher development. The earthly parody on true manhood will be ended through

conscious intention. The time is not far distant 1
when mankind will awake to the inhuman ravages
caused by clinging to outworn theories of life
bracketed with death. A scientific majority will
no longer permit, much less authorize, official 5
misdirection of the mental flood tides of awak-
ened human consciousness. Textbooks which
include in their teaching a supposed necessity for
sin, disease, or death, are not only already out-
dated but are a public menace to health, peace, 10
and progress. They educate thought in line with
material theories which end in dissolution of the
body, instead of in the recognition of the higher
and true theory of Mind as cause and its phenom-
ena as necessarily mental in nature. There is 15
no law of death, and it should be regarded only
as a result of collective disobedience, chiefly
through ignorance of the laws of Mind.

New mechanical creations are fast changing
the outward routine of human experience. At the 20
threshold of a general spiritualization of thought,
a serious question arises: what is being done by
popular education towards translating into their
primal mental meanings the extraordinary phe-
nomena presented by physical research? It is 25
well to remember that as so-called materiality

1 reaches its highest attenuation in false beliefs it becomes more destructive on its own plane. For example, no one would compare the so-called *physical* effects producible by an ounce of radium
5 and a stone of the same weight; but the fact remains that one smooth pebble slew Goliath of the Philistines, and who shall estimate the effects produced on the world? Radium symbolizes the speed and potency of true thought-substance im-
10 bued with the radiance, capacity, and activity derived from conscious recognition of its origin in immortal Truth.

We need not expect to gain the unconceived good that belongs to life without grasping the
15 underlying laws at work. It is useless to long for a present realization of "the kingdom of heaven" unless willing to accept and share the responsibility of demonstrating obedience to the laws of Mind which must precede its establishment on
20 earth. The conscious harmony of life, collective and individual, can be realized only through direct intention, and will never come by accident. As the shadows of earth disappear in the dawn of new revelations, the glories of life are revealed.
25 Isaiah deplored the fact that the good things prepared by God had remained from the beginning

of this world unconceived and therefore, un- 1
 embodied by mankind. Paul, teaching of the
 nearness and present availability of good, quoted
 the earlier prophet, "Eye hath not seen, nor ear
 heard, neither have entered into the heart of man, 5
 the things which God hath prepared for them
 that love him." It is surely time to recognize
 that those "good things" are as close at hand
 today as they always have been. Mankind recep-
 tive of truth may well rejoice for the night of 10
 materialism is indeed far spent and the day
 breaks. As the mystery of so-called matter is
 dispelled, we can read aright the book of life and
 "see face to face."

Jesus rebuked the inability of his students to 15
 read the symbols, the "signs of the times." What
 are the signs of these times that first need inter-
 pretation, for the general enlightenment? What
 of applied electricity, the wireless message, the
 telephone, the airplane, the intricacies of atomic 20
 disclosures? Interpretation is of value in pro-
 portion as its message is carried out in life-
 practice. In the light of the discovery of the
 universal design, the solar symbol illustrates the
 positive central nucleus of spiritual unfoldment. 25
 How much can be conceived of reality by recog-

1 nizing the properties of light and its inestimable
value to mankind as symbolizing the properties
of spiritual discovery and its essential relation to
all life. Think of the speed of light and of what
5 confusion results from its absence. How clearly
this points to the priceless value to humanity of
the discovery of even a single world-enlightening
fact essential to all existence! Arnold Bennett has
said truly, "The manner in which one single ray
10 of light, one single precious hint will clarify and
energize the whole mental life of him who re-
ceives it, is among the most wonderful and
heavenly of intellectual phenomena." What
must be the purifying and energizing of the
15 whole mental life, health, and happiness of the
race when, not a hint only, but the actual
demonstration of the universal design of Life is
recognized by a majority and applied in its
new civilization!

20 Marvellous, truly, are the varied properties of
a single ray of light, but how much greater the
illumination produced by the collective rays shin-
ing upon the detail of life on this planet! And
who can estimate the effects producible on hu-
25 man life when the rays of collective intelligence
in all the "kingdoms of this world" are focused

on the discovery of each new foundational fact of 1
being as it unfolds?

In the process of Mind's creation, the speed of
a world achievement depends upon the quickness
with which a collective intelligence, be it of few 5
or of many, becomes focused upon the higher
concept. All human history confirms the truth
that the attraction of thoughts to the positive
centre of a fundamental root idea is the original
practical method of world enlightenment and 10
painless evolution. This grouping of thoughts
brings into right relation the highest individual
concept and the widest circle of receptive con-
temporary thought. The gathering momentum
possible in spiritual creation through scientific 15
co-operation is indicated in the Bible saying:
"One day is with the Lord as a thousand years,"
that is, one such day of co-ordinated activity, on
the side of right, accomplishes as much as a
thousand years of disconnected individual ideals. 20

In scientific organization new truths can be
quickly grasped when illustrated by collective
demonstrations. Pioneer examples of the applica-
tion of mental power explain the deep significance
of the research and experiments in the field of 25
symbolic physics. The atomic system there out-

1 lined portrays Mind's systematic operation in the evolution of worlds.

The individualities of atoms, their uniformity of action in their mode of formation, and the
 5 periodic disintegration illustrated in some instances, their orbits, and development of radio-activity, form a marvellous alphabet, typifying Mind's original language. If, however, the true facts to which type and symbol point are not
 10 discerned, embodied, and reflected, the outlines remain as an empty letter, or false theory of the Science of Life.

Humanity will one day wonder how it could ever have presumed to organize civilization on
 15 any other plan than that of the balance, speed, and power, that belong to the universal design everywhere symbolized. Invisible in their minuteness, the movements of particles of electricity are but magnified in the solar system hung out in
 20 the heavens as though for our constant instruction. It is no mere dream of a visionary, but a realization of the conscious evolution of Life that prompted the words of imperishable beauty: "day unto day uttereth speech, and night unto
 25 night sheweth knowledge. There is no speech nor language where their voice is not heard."

CHAPTER VII

SYMBOLS OF REALITY

ANOTHER book has been opened which is 1
“the book of life.” Mystery vanishes only
as the symbolic language of the book of
perceptible phenomena called “nature” is trans-
lated and its reality apprehended. The relation 5
which exists between the symbolic phenomena
presented in the field of physics and the higher
phenomena, discerned in the field of applied
metaphysics, illustrative of the universal design
of Life, corresponds to the relation between the 10
letters on the pages of a book, and the truths
they signify. The student if lacking sufficient
knowledge of the language to enable him to read
the book of life must remain in ignorance of its
meaning, until learned through painful expe- 15
rience. Carlyle describes nature as a “God-
written Apocalypse” that to the attentive eye
and ear “will yield articulate meaning.” “Who
am I; what is this Me? . . . Whence? How?
Whereto? The answer lies around, written in 20
all colors and motions, uttered in all tones of

1 jubilee and wail, in thousand-figured, thousand-voiced, harmonious Nature."

The whole fabric of so-called materiality, brought to light in modern research, presents out-
 5 lined types and symbolic movements, palpitating hieroglyphics of an underlying order and design. To mistake for realities these symbols of the creative plan, obscures recognition of the tangibility of mental substance and of the real
 10 phenomena to which they point. To be satisfied with symbols only, in place of realities, evolves a temporal manifestation of limited human beliefs in place of the harmony of true being.

As the theory of matter changes to a less substantial concept the kaleidoscopic changes of its
 15 phenomena are accelerated. Prophecy, foreseeing this gathering momentum in the latter days of waning beliefs in substance as material, foretold the harvest process that must effect a separation between truth and *contemporary* opposite
 20 claims of error before the universal recognition of the perfectibility of man and universe could come. "Yet once more I shake not the earth only, but also heaven. And this word, Yet once
 25 more, signifieth the removing of those things that are shaken, as of things that are made, that

those things which cannot be shaken may remain.”

Every thinker will agree that the harmonious development of anything on a universal scale can be accomplished only in accordance with a definite plan; the natural unfoldment of life, therefore, must include such a plan. A fact so fundamentally affecting all aspects of human thought not only demands, but is worthy of, some repetition. It has been well said that “truth is constant and lives by reiteration, whereas falsehood varies and dies.”

By interpreting metaphysically the hieroglyphics traced in the perceptible universe, the order and method of the universal design can be perceived and demonstrated. The book of human life, translated into its original significance, unfolds the true facts of being, and brings out the realities.

Professor Eddington in his Swarthmore lecture delivered before the Society of Friends, in London, comprehensively summarized the conclusion reached in the field of physics in the following deeply significant words: “Briefly the position is this. We have learnt that the exploration of the external world by the methods of physical

1 science leads not to a concrete reality but to a
shadow world of symbols, beneath which those
methods are unadapted for penetrating." The
work of penetrating to the realities underlying
5 the world of symbols, interpreting their mean-
ing, and making practical the knowledge of higher
laws thus gained, is being carried out in the field
of applied metaphysics. If the atom of which
the perceptible earth (as well as man's body) is
10 built is a symbol, it follows that the earth itself
and all that it contains of animate and inanimate
phenomena must be a compound, complex sym-
bol of a glorious reality indeed.

Atomic discoveries by physicists echo the sym-
15 bolic movements of thought impelled by creative
Truth. The amazing activity conceived within
the so-called material atom symbolizes the me-
thodical movements of conscious thought at work
in the orderly grouping and embodiment of ideas.
20 Every detail in atomic action and formations
symbolizes a universal basic medium of con-
sciousness in which all movements are mentally
correlated, from which they must proceed, and
by which all harmonious action must be im-
25 pelled. Emerson ventured the observation, "As
language is in the alphabet, so is entire nature

the play of all its laws in one atom." One unit ¹ explained must be a key to all the rest.

No one has ever seen an atom; physicists tell us that millions would be needed to form an object visible under the microscope. They say ⁵ that, as far as their present knowledge goes, atoms are composed of particles of positive and negative electricity called protons and electrons. Each atom has a central positive nucleus scientifically related to a receptive circle which is ¹⁰ tentatively described as being composed of negative electrons. The lightest atom is believed to be that of hydrogen; the heaviest and most complex is thought to be that of uranium having a collective nucleus formed of protons and elec- ¹⁵ trons in closest union balanced by a proportionate circle of receptive electrons.

The myriads of positive and negative particles called electricity have been deduced mathematically from effects which cannot be otherwise ²⁰ explained if reckoned from a miscalled material basis. Elemental forces believed to proceed from that same basis have been harnessed, in some instances, for useful work; in others, applied for a contrary purpose in "greater works" of in- ²⁵ human collective destruction. The atom of phys-

1 ics of which the visible earth and man's body are
 built, presents a graphic shadow or symbol of the
 design of the true mental energy unit which, like
 its symbol, must necessarily affect all other
 5 units of which the *real* earth is built and in turn
 be affected by all others, subordinate alone to
 the one Mind its maker.

The rotatory movements of the "celestial"
 bodies are symbolic of the grand, all-encompass-
 10 ing movements of thought impelled by Mind on a
 universal scale. They point to the harmonious
 groupings of men and things attainable, in actual
 human experience, through the establishment of
 lesser systems of self-government whose methods
 15 coincide with the universal order manifested.

It is a significant fact that, although the out-
 ward effects are widely different, the plan and
 order of the atomic symbol disclosed in the field
 of physics accord with the plan of self-govern-
 20 ment recognized and practically exemplified by
 the seekers of reality in applied metaphysics.
 While the solar system presents a mammoth
 symbol of Mind's system of self-government and
 enlightenment, the atom with its general plan
 25 of centre and circumference is also a symbol of
 the universal systematic movement.

The design of conscious evolution, practically 1
applied, consists of a parent centre and branch
communities. Beginning from the standpoint of
positive discovery of a higher law, it unfolds
naturally and logically Mind's plan of mental 5
and moral government which impels systematic
action linked with the highest ideal, its impulse
and motive power. As new ideas unfold from the
positive centre, new methods of application as
naturally become evident. 10

The particles of electricity of which the atom
of physics is believed to be composed, correspond
to thoughts of a positive and negative character.
Positive and true thoughts are emanations from
the one Mind underlying all reality and are, 15
therefore, channels of inspiration; they attract
thoughts receptive of truth, symbolized by nega-
tive particles of electricity or whatever other
form of energy may be described by physicists.

The compound mental energy unit represented 20
by an organization evolved during a seven-stage
period of covenant co-operation, is shown to gen-
erate the nucleus needed to form the essential
positive centre of collective enlightenment in
the succeeding period. The central nucleus, in 25
turn, attracts its collective, wider receptive circle,

- 1 in a rhythmic order. Linked thus in scientific
unity with numerous groups of individuals all
find their happiness in receiving and giving out
of the good unfolding from the infinite source.
5 In proportion as this ideal is realized, in action as
well as in theory, the outward and visible experience
embodies the symbols of beauty and goodness that
best express the harmonious reality.

The unfoldment of a new fact fundamental
10 to life manifests the positive quantity of thought
caused by the mental impulse for self-expression,
an impulse natural to man as the offspring of self-
creative Mind. This unfoldment of an idea is
symbolized on the plane of action in perceptible
15 phenomena. But such embodiments cannot take
place until the impulse to give meets the desire
to receive; then form begins to appear through
the intensification of thought. This order of giving
and receiving explains the negative and positive
20 character of the mental energy unit symbolized
in the atom of physics. The balance of power
between negative and positive thoughts is maintained
by the vital interests involved in the unity.

- 25 There is no greater mistake than to disparage
symbolic phenomena, inasmuch as they are

figurative representatives of unseen realities. 1
Without them we could not grasp the laws of life
and their operation impelling ever higher self-
development. If the laws of the Science of reality
were understood and obeyed, the body would 5
always be harmonious. There are, however, sym-
bols of error which must not be confused with the
true image. Forms of discord and decay can have
no part in reality. Science distinguishes between
the symbols of Truth, and those of evil which 10
claim attention and would usurp man's inheri-
tance of the power of true self-expression.

The universal design as humanly exemplified
on a miniature scale in a parent and branch com-
munity points to the universe and man as evolved 15
by moral and spiritual forces, conscious energy
derived from the one universal Mind, God. The
millionfold intensity of the radiant reflection of
energy, given out by a new compound unit of
consciousness thus evolved, may be compared to 20
the difference between radium and its ancestral
relative, uranium.

The universal design of central enlightenment
given out to a receptive circle as symbolized in
our solar system is traceable in all perceptible 25
phenomena. Since the recognition of the com-

- 1 pound mental unit, as both positive and negative
in capacity, physical scientists have confirmed the
universal symbolism of its plan by describing the
atom of material mystery as also typifying in a
5 general way the positive centre and receptive
circle observable in the solar system.

Through many centuries but scanty record has
been left of attempts to test, by experiment, the
surmises of the world's profoundest thinkers
10 relating to human life and the visible universe.

While the fundamental truth that Mind under-
lies all creation has been recognized by ancient
philosophers, the function of man as the con-
scious, collective, as also individual expression of
15 the one Mind had not been clearly discerned.

The momentous modern discovery of mental
cause and effect, exemplified in the healing of
disease, pointed to Mind as the cause of all real
effects.

- 20 In the first period of mental healing dating
from its discovery by Quimby, there was no
recognition of the evolutionary design of Mind
then awaiting discovery. In the second has come
the unfoldment of the universal plan of the
25 true order and relations that belong to evolu-
tion. An unbroken sequence of conscious trans-

formation has thus been practically demon- 1
strated in the linking of the past and present
periods with a new discovery and verifiable
example.

Human thoughts when in belief temporarily 5
divorced from their *original* mental basis evolve
uncontrolled elements of 'inhuman self-destruc-
tion. Even destructive elements must fulfil the
original order, within limits fixed by a conscious
and subconscious consent to miscalled materi- 10
ality. Bonds thus imposed evolve symbols of
error which remain to be destroyed by dem-
onstrations of the truth. In the periods of mental
and moral evolution the harvest process of col-
lective separation between truth and error impels 15
the dissolution of an agreement in error and a new
covenant with Truth and its demonstration.

The design of systematic development, exem-
plified in the parent centre and branches sci-
entifically evolved, in practical metaphysics, is 20
equally demonstrable, in degree, in the domestic,
industrial, educational, governmental, and other
systems of human activity. It proves the orderly
movements of all true thoughts to be subject to
the beneficent influence of the one Mind, and 25
this self-creative Mind reflected most effectively

1 by the common consent to a well-balanced covenant.

Mental energy is accumulated and released for the general good through the cementing effects
5 of a mutual agreement. The common bond forms the normal boundary line or circumference of mental receptivity which widens with each stage in the new and higher unfoldment. It conserves and harnesses the mental element and
10 enables its wider beneficial application. The scientific covenant impels and safeguards progress by focusing all interests in the survival of the advancing minority and the practical embodiment of the highest right discerned. The compact of brotherly love unites collective endeavours in furtherance of the individual discovery. It illustrates the universal system of true self-government by which the process of evolution can be shortened for all humanity. A
15 voluntary obedience to the higher laws of Mind replaces the application of physical force.

This universal design, applied in human self-government and development, harnesses the waste force of the mental sea of common faith
25 and hope, for the healing and progressive advancement of universal humanity in every line

of right endeavour. It irresistibly impels the suc- 1
cessive individual discovery of facts fundamental
to the life of all, and morally negatives illegiti-
mate outdated official authority. To link moral
force to spiritual understanding impels collective 5
obedience to final right decisions by that force
alone, and so must bring the end of physical
warfare. This design embodied in human expe-
rience increases human capacity, and multiplies
good results by opening the safe and peaceful 10
way for immediate right action by the smallest
minority. It deepens true friendship, breaks up
the false that hinders progress; and destroys dis-
cord by reversing the wrong beliefs in which it
originates. In every moral revolution Science 15
unfolds both the constitutional right and the
human ability to point and lead the way to har-
mony; in so doing it develops and sustains the
central positive nucleus on the upward grade,
while widening the receptive circle in all succes- 20
sive periods.

Practical demonstration proves that the posi-
tive mental centre of spiritual discovery is iden-
tifiable only as exemplified on the standpoint
of its discernment.

25

In successive moral revolutions, the central

1 positive nucleus is able to raise the common
 moral standard of right to coincide with the
 higher spiritual law discerned. This metaphysical
 method illustrates the very practical Scriptural
 5 advice relating to all developments of organiza-
 tion, "Either make the tree good, and his fruit
 good; or else make the tree corrupt, and his fruit
 corrupt: for the tree is known by his fruit."'
 Collective error, isolated through the disapproval
 10 of an outside wider circle, can be thus scientifi-
 cally reduced to a minority and caused to dis-
 solve painlessly. Evil can be overcome by adop-
 tion of the system of government that coincides
 with the universal design, and the periodic break-
 15 ups of civilization thereby logically ended.

The order evidenced in the plan of the solar
 system symbolizes the plan of spiritual evolution
 in the universe of Mind; when practically ap-
 plied, the individual discernment becomes the me-
 20 dium of unfolding enlightenment for a commun-
 ity. Such a group, though as small in comparison
 to the planet as an atom to a man, yet may be-
 come the medium of enlightenment for a world.
 May not a world, sufficiently enlightened, be-
 25 come the central medium of light for other
 worlds? The positive centres in the units of

metaphysical groupings can only be wrought out ¹
in a conscious endeavour that coincides with uni-
versal laws.

The translation of the universal design in per-
ceptible phenomena, into its underlying reality of ⁵
moral and spiritual self-government, introduces
the era of scientific co-operation bringing new
and higher achievements into human experience.
Humanity, adopting the right system of co-oper-
ation in its civilization becomes consciously allied ¹⁰
to the operations of higher universal laws. It is
conceivable that collective consciousness burst-
ing old barriers, and functioning in harmoni-
ous accord with the laws of immortal being, can
direct the harmonious unfoldment and group- ¹⁵
ing of higher phenomena as skilfully as can the
conductor of a musical orchestra.

Consent to the scientific covenant is a purely
voluntary choice in the beginning of each series
of stages in the higher unfoldment of Truth and ²⁰
Life. With each stage of progress lifeward its
beneficent moral force vastly increases in power
and momentum, not only sevenfold, but seven
thousandfold. Voluntary obedience evolves the
moral adhesion and cohesion necessary to main- ²⁵
tain mutual relations between the centre of

1 higher perception and the widening circle of acceptance. The operative covenant thus embodies the divine plan for man's conscious government of his own body, and its progressive
5 adaptation to an improving environment.

The atom — as graphically outlined by the physicists — echoes, from an opposite standpoint, Life's unalterable order of unfoldment. But like all things appreciable to the human
10 senses it must be translated in order that the realities may be apprehended. When translated, the atom of physics is found one among myriads of figures symbolizing the wondrous order and method from which, however remotely,
15 may be inferred the universal laws by which the one Mind functions collectively as well as individually in the unfoldment of the universe and man.

Throughout the entire record of life on this planet, the symbols which constitute the visible
20 realm have been mistaken, at least by the great majority, for realities. The original facts of existence brought to light in metaphysical research and demonstration awake their corresponding echoes in many startling disclosures in the field
25 of physics.

Einstein makes a basic proposition that space

is curved. From another standpoint, that of 1
metaphysics, such curvature symbolizes the en-
circling mental effect of a common consent to
specific limits maintained in human conscious-
ness throughout countless ages. 5

Fortunately, it requires no approach to Ein-
stein's vast mathematical attainments, for any-
one to recognize that countless mechanical
movements must result from such curvature.
And we must also admit that corresponding me- 10
chanical movements in human life must be
mentally correlated to the encircling effects of
a common assent to limitations imposed by the
belief in the necessity of sin, disease, and death.
They can no longer be viewed as part of a per- 15
manent law or routine, but as solely contingent
upon a general consent that *could be changed in*
an hour. With such a change the limits would
dissolve and their enclosed shadows pass away.
Each such effect of the world's present com- 20
mon consent must symbolize something of
the world of reality unfolding to human con-
sciousness awakening from its long dream of
materialism. For example, this curving effect
produced by a collective agreement must, logi- 25
cally, have a direct relation to an atmosphere of

1 thoughts that must encircle every organized as-
 sociation. So great is such a producible result
 that a change of the universal human belief on
 one vital point may change the world's mental
 5 concept of the dimensions of everyday experience.

New facts of existence can be discerned with
 increasing rapidity in applied metaphysics owing
 to the immeasurably greater speed that results
 from the growing consciousness of an individual
 10 and collective mental relation. Where even two
 or three are in agreement on a true idea, there is
 formed consciously the positive mental centre and
 receptive circle, the outward effect imaging forth
 in symbol the unseen unity. The limits of space
 15 and time "experiences" maintained by the slug-
 gish sensibilities of unprogressive majorities, have
 allowed but a mere glimpse of life's vast possi-
 bilities, thus actually confined by a stereotyped
 mechanically restricted mental and moral horizon.

20 The human race having agreed in a misconcep-
 tion of mortality as inevitable has chained itself
 to outgrown positions, and has remained sub-
 consciously imprisoned on a temporal standpoint
 within the narrow limits prescribed, through
 25 countless centuries, by the dictate of its majori-
 ties. Mankind has yet to realize that the one

Mind is the universal basis of every individualized 1
manifestation of life. An enlarged mental out-
look on life begins for the individual, on discon-
necting thought from the common belief in
miscalled material limitations. This compels the 5
recognition of measureless possibilities, available
as the effects of mental cause.

The seeker who has ventured even a little way
in the Science of Mind finds himself impelled by
his self-creative Principle to work out in life- 10
practice each fact discerned. Conscious demon-
stration of the universal design makes it alone
possible for a minority so to embody the positive
truth of life as to escape, by mental repulsion,
from the downward pull of positive false beliefs 15
held by a majority in the necessity of evil. Since
the symbol so plainly teaches that positive repels
positive, and negative shuns negative on the un-
seen plane of thought, we should be careful to
form our associations in accord with this self- 20
protective method. Human rules of association
that coincide with this universal law will balance
all interests by making provision for harmonious
individual progress.

An embodiment of the positive truth will not, 25
cannot unite interests with any embodiment of a

1 manifestly opposite positive wrong. Of two opposite viewpoints only one can be the true. A sphere of activity bound by its collective assent to the positive truth cannot have any real sympathy with its illusionary opposite. Recognition of positive and negative mental attraction and repulsion, and its relation to bodily conditions is a necessary step to the practical demonstration of conscious evolution. When a positive centre of
 10 unfoldment, embodying a new idea, is shunned by an organized majority opposed to progress, the observer may mistake this scientific phenomenon as merely a domestic difference. In reality such repulsion prevents an obstructive influence from
 15 injuring the new development thus held safely apart in its early stages. It enables an advancing minority to survive even official opposition to the truth essential to its existence.

This scientific protection from positive evil
 20 influence illustrates the method for the overcoming of evil without resort to physical force. When metaphysically translated, electricity indicates the law which governs a right disposition of positive and negative thoughts in organized associations. The Science of reality takes up the human
 25 life-story where the science that treats only of the

symbol stops, until physics and metaphysics recognize each other. The image of individual being must be, to the senses, a unit expressing mind and body. Mind, as the universal indivisible trinity, Life, Truth, and Love, can become appreciably expressed only in the manifestation of like qualities which are, indeed, indigenous to all intelligent existence. The manifestation of opposite qualities leaves visible man a symbol of falsity, hiding the original and real individuality. 10

Collective mental stagnation results from the failure to institute consistent moral and civil reforms necessary to protect the new embodiments of the higher ideals of advancing thought. In the event of final rejection, by a community, of an essential fact of being, disintegration must necessarily ensue. 15

Knowledge of the exactness of the systematic operations of Mind, in the government of thought movements, and of the wealth of life, truth, and love thus made available to humanity, is within the reach of every seeker. The greater mental energy given out from the positive centre is multiplied in proportion to the collective acceptance of the idea. Each recipient becomes conscious of the truth in varying degrees, and the 20 25

1 united capacity to function harmoniously in the
true expression of the one Mind is thereby in-
creased. This demonstrates the *living* way by
which the practical transformation of earthly
5 conditions can be realized.

It cannot be too often urged that periodic
discovery of new facts of Science must naturally
compel a corresponding obedience to new de-
mands of Principle and result in the development
10 of a higher capacity of true being. Such obe-
dience involves radical changes in established
customs. The new and crowning fact is, at first,
a displacement factor, disturbing within the
limits of normality. But without it, human life
15 becomes static, and must degenerate through lack
of new incentive.

In a scientific organization, proper provision
should always be made from its beginning, for
the progressive unfoldment that must come in
20 the unchanging order; thus will the collective
higher attainment be insured. The beauty and
grandeur of the harmonious universal plan of
evolving man and universe have been but little
grasped by us. Neither could they be, until the
25 windows of the human mind had opened their
narrow slits to let in the light of Truth suffi-

ciently to realize somewhat its transforming ¹ effects. Such an opening of mental windows means world resurrection, not from a physical or bodily death, but from the mental and moral blindness that *lead* to it. As the universal ⁵ design of evolution unfolds its wondrous order, mystery disappears, melting like morning mist before Truth's sunlight. Mind is the mental builder of the body in every instance; its methods are ever systematic; its substance is thought. It ¹⁰ is, however, only natural that the appreciable tangibility of mental substance should be proportionate to the individual and collective intensification of thought.

The dawning of a new fundamental idea on the ¹⁵ receptive individual consciousness is always the scientific beginning of a higher collective development of human capacity. At the end of such a period of general assimilation, the negative receptive mentality of a majority grown satisfied ²⁰ with the measure of good that has been gained, has changed, become neutralized; in other words, the saturation point within that circle on the specific issue has been reached. If at that stage a new unfoldment be not forthcoming, degen- ²⁵ eracy sets in. The discoverer of a new and fun-

1 damental fact of Life is forced by the Principle of
individual progress to emerge from an outgrown
form of co-operation. This emergence is essential
for safety, inasmuch as a majority, even though
5 degenerate, wields an official governing power
over its own membership on the plane of visible
action. An outgrown human position soon be-
comes repulsive to advancing consciousness.
Science, demonstrated, does not permit mental
10 stagnation even of a laggard majority. An im-
proved outward form is as necessary to present a
new idea as new clothing is to replace worn-out
garments.

With the discovery of the new fundamental
15 fact begins the formation of the central nucleus
on a higher basis in the recurring order. From
that point goes on the development of the com-
pound unit, multiplying the new idea through
its reflection in the myriads of outward forms
20 that constitute the sphere of man's environment.
By outward embodiment, the new idea becomes
recognizable, and ultimately acceptable even to
those clinging, in the despair of ignorance, to a
dissolving standpoint. When a moral break-
25 down of the old positive centre becomes evident,
its attraction wanes. A sudden mental awaken-

ing of the majority to its own lack of the one 1
thing essential, ultimately causes a general moral
chemicalization and collective transition to the
new and higher standpoint.

Every man is mentally, and therefore must 5
be scientifically, related to his environment in
thought-filled space. The movement of thought
in the field of consciousness is symbolized by the
movement of light, which is estimated to be
about 186,000 miles per second. But how slow is 10
this when compared to the flight of thought as,
untrammelled, it rises to the distant star, immeas-
urably beyond earth's remotest bounds! The
underlying fact that explains this speed is surely
the truth that light is but the symbol and not the 15
original substance of thought as proceeding from
Mind, the infinite source, in accordance with the
creative design. All the limitations of miscalled
materialism arise from the fatal mistake of sup-
posing the perceptible symbols to be the realities 20
of life. Thus has been obscured man's power to
exercise mental and moral control over move-
ments organized by intelligence. Movement is
never the result of fate or chance.

In the present momentous period, nearing the 25
confines of a mystic materialism, humanity more

1 readily recognizes the justice and mercy expressed in the mathematical precision and changeless order of Science. It is this very exactness of law and order that makes possible the conscious
5 unfoldment of Life's higher phenomena. By organizing human civilization in accord with the laws by which Mind functions, the realization of the infinite harmonies of Life can be attained. Life demonstrated in logical accordance
10 with the design of Mind involves man's dominion over his body, its painless transformation, and adaptation to new environments.

The symbols of earth's shadows, translated, influence the thinker to form correct mental
15 cepts before their outward effects appear. Visible phenomena, untranslated, mislead, and rob mankind of the harmonious unfoldment of reality. In the theory of true mental Science every real individuality is understood to originate and exist
20 forever in the one Mind. But the exercise of creative spiritual energy must necessarily continue to impel the outward expression of individuality throughout infinity. The craving for happiness and good is inherent, God-implemented,
25 in the human race, and finds its normal satisfaction only in what is good and true. Man, express-

ing infinite Truth in degree in conscious accordance with the design of Mind, cannot fail to develop his natural higher selfhood. Intelligence should be competent to reach the higher attainment of Life's undecaying phenomena, building ever higher on human hope and faith in the right. 5

The general enlightenment unfolding through the demonstration of Science is needed to purify the common conception of existence and enable man to demonstrate natural dominion over his body. In the higher development of scientific metaphysics the complex unit of mental energy is exemplified in rhythmic activity. This unit "pulsating, responsive, nucleated," capable of taking in and radiating ever more of the infinite ideas derivable from the universal basis of Mind, affecting all other existing things, and in turn affected by all, is subordinate alone to the one perfect creative Mind, its source. 10 15

Human existence, while believed to rest upon a suppositional semi-material basis, cannot complete the achievement of its own collective and national ideals, neither can it furnish any logical proof of the continuity of individual existence. Its structural formations manifest a strange mixture of good and evil. 20 25

1 In the mineral, vegetable, and animal kingdoms are found the symbolic gradations of a false concept of life as of material origin. The life record proves that the more advanced has
5 been the individual attainment in the line of physical research, the greater has become the collective development of uncontrolled, destructive elements. Disasters on an increasing scale result from the multiplication of collisions, the
10 products of mistaken beliefs that have been undetected, and therefore uncondemned, in their beginnings. After specific error gains a majority of supporters, it governs its embodiments through the medium of a common consent,
15 until the harvest in scientific demonstration brings it out to be condemned and voluntarily forsaken.

Man is the highest expression of Mind, the one Spirit, from which the universe is evolved and
20 by which it is governed. In Science man must reflect good only; and obey, collectively, as well as individually, the immutable laws of Mind, ever operative and always constructive. In ceaseless, conscious, rhythmic accordance with the
25 sevenfold, systematic order, tangible thought-worlds become manifest. Evil beliefs, Truth's

illusionary unprincipled opposites, are always 1
destructive and ultimately suicidal.

The physicist has visioned the marvellous trans-
formatory possibilities that should result from
the conversion of so-called matter into energy. 5
Transforming one element into another may mean
little to the lay mind. It is not difficult, how-
ever, for anyone to picture conditions that might
ensue if it should prove possible, experimentally,
to convert a pound of hydrogen into helium, when 10
the heat liberated, it has been stated, would be
“sufficient to heat an average-sized house for five
hundred years.”

It has been asked, Has any adequate provision
been made for the control of elemental forces 15
released by physicist and chemist, for the benefit
of mankind? But does the lay mind take into
consideration the proportionately greater release
of those degenerate uncontrolled “elements” of
unprincipled inhuman beliefs which, even through 20
a minority of one, may so misuse the energy as to
defy civilization and create wholesale chaos and
destruction for personal ends? May not this self-
destructive element be fairly classified in the final
analysis as super-electricity, far exceeding in 25
motive power for evil any thing within the scope

1 of the physicist? A play* of these super-electrical,
inhuman forces, uncontrolled, would be more
likely to produce scenes comparable to those in
Dante's *Inferno*, than the golden dream of the
5 physicist, or the new earth of the Revelator's
vision. Blake asks of the tiger: "What immortal
hand or eye, dare frame thy fearful symmetry?"
But where is the jungle scene that compares, even
faintly, with the deliberately planned carnage in
10 modern warfare? These destructive, elemental
forces can be brought into subjection only by
the discernment and collective demonstration of
the higher laws of the one Mind, the universal
basis of all real phenomena.

15 The work of the physicist pre-eminently ex-
poses the need for the higher development of a
system of government that can control on the
higher moral energy level the degenerative for-
eign mental element evolved by a common con-
20 sent to specific error left to develop unchecked
from a basis of illusion.

To the physicist we owe the marvellous models
of the universal design disclosed in perceptible
phenomena that symbolize the one unchanging
25 order, balance of interests, and power, evolved
between centre and circle. There can be only one

design by which Mind's systematic operations im- 1
pel and govern the rhythmic unfoldment and har-
monious grouping of the infinite ideas of reality.

The comprehensive aim of the scientist seeker
is to build up a more glorious world concept — 5
moral, perceptible, civil, and religious. Higher
phenomena must unfold on each plane of
thought and action attained. The order in which
thought precedes manifestation necessarily in-
volves recurring cycles of intelligent existence in 10
which every day's progress fulfils every yester-
day's prophecy.

The central purpose in the field of applied
metaphysics is to demonstrate the plan and order
of Science, unfolding spiritual energy on an ever- 15
rising moral basis of human laws adequate to es-
tablish the reign of righteousness on earth. In
this demonstration, the hieroglyphics of spiritual
law must be translated, and the emblematic hand-
writing, that figures everywhere on earth's palace 20
walls, read. While we learn to regard earth's
loveliness as but "changing shadows," every
leaflet becomes invested with a new glory as we
realize with Professor Eddington that "they are
shadows cast by the light of constant truth." 25

CHAPTER VIII
BRIDGING THE RIVER

1 **M**ANKIND quite generally accepts the
idea of a survival after death. Prom-
inent physicists and religionists have
endeavoured to prove such survival by trying
5 to restore communication with those who have
passed out of conscious touch with this earthly
plane of experience. These persistent endeavours
bespeak an insatiable human craving not only
for individual immortality, but for a reunion
10 with the beloved departed; a meeting deemed
unattainable except through the portal of death.
To the question, Can we hope to meet again
those now on the other side of the door closed by
death? Science indicates that such a meeting is
15 both possible and inevitable.

The well-known law of positive and negative,
attraction and repulsion, that causes two bodies
charged with positive electricity to shun each
other, indicates the manner by which this age-long
20 question of our reunion with the departed can be
solved. To achieve it there must be some under-

standing of the laws that govern both the seen and 1
unseen planes of action. Survival was recorded
of Christ Jesus, before and after his crucifixion
— in the meeting on the Mount, and that later
experience on the seashore in Galilee, when 5
he talked and dined with his disciples. Both
these meetings illustrate the fact that there must
be a recognizable functioning of the body in or-
der to make intelligent intercommunication of
ideas appreciable. This must certainly involve a 10
common basis of thought and action shared alike
by ourselves and the departed in order to admit
of such conditions. Through the symbols of elec-
tricity we can learn the basic positive and nega-
tive mental relations that must still exist between 15
ourselves and the departed, and how a meeting
can be effected by the practical demonstration of
the higher laws of the one Mind.

The unique illustration furnished in the life of
Christ Jesus, and the universal desire for the over- 20
coming of human suffering, death, and separation
show that the great need of the world is to gain
an understanding of higher laws than those that
have hitherto been called “natural,” by which
the human mind has been able to function only 25
within limitations too prescribed to permit a man

1 to control his own body or to realize his dearest hopes. There will be an immense advance in progress on the general recognition of the moral and spiritual laws that govern bodily conditions.

5 The universal design of Life, understood and demonstrated, brings within reach the establishment of the basic order in the spiritual evolution of the race. By its means self-development is impelled through linking the understanding of
 10 the advancing minority to the common interests. This union produces the multiplication of mental and moral energy needed to make the higher discernment effective for the common good and hasten both the individual and collective ad-
 15 vance.

To attempt to establish communication with the invisible departed in any other way than by obedience to the evolutionary process, according to the rules of the Science of Mind, is to
 20 seek the manifestation of ever-present Life through an opposite door of death. Negative repels negative, and positive repels positive. Intelligent communication between the departed and those on this plane of experience
 25 must be a practical impossibility while they remain on two directly opposed negative stand-

points of thought, and two equally opposed ¹
planes of positive action. If we follow to its
logical conclusion the premise that Mind is cause,
and all effects are mental in differing degrees of
intensity, we can learn through the symbol pre- ⁵
sented by electricity the lesson of practical re-
union and how the meeting is to be accomplished.

The failure to discern any plan for the practical unfoldment of higher phenomena accounts for the mental apathy that has accepted death ¹⁰
as inevitable. If death were scientific and had any place in the universal design of Life, its separating effects could never be overcome. And if death were the result of a basic law, it would be impossible for Science to permit delu- ¹⁵
sive and abnormal means of communication and thereby stultify its own mandate. Such a contradiction would be outside the range of reason. Any attempt to infringe upon what is inevitable, because according to a law of Science, is neces- ²⁰
sarily foredoomed to failure. If death is unscientific, it can be destroyed through discernment of, and obedience to, the ever-operative rules of Science which demand the conscious evolution of life. Unfoldment of life must logi- ²⁵
cally destroy the opposite phenomenon of death.

1 Mysticism disappears in the practical applica-
tion of rules of scientific organization by which
the collective "greater works" foretold by Christ
Jesus can be intelligently accomplished. In-
5 dividual human consciousness cannot resist the
universal impulsion to rise to a higher mental
and moral basis, neither can collective humanity
resist the attraction of the positive Truth indi-
vidually discerned. Individuals who have be-
10 come invisible through death, having passed
beyond the commonly accepted limits of bodily
conditions on our present plane of consciousness,
must be under the same impelling necessity to
solve the problem of life through higher under-
15 standing. The circles of sweet friendships broken
by the ruthless common enemy will inevitably be
re-formed on the plane of a common understand-
ing. To that higher energy level we may hourly
advance in joy and happiness through the con-
20 tinuous unfoldments of Science.

The operations of the law of positive and nega-
tive, attraction and repulsion, on the plane of
unseen thoughts, can be learned by the observa-
tion of its effects shown in the movements of
25 social organizations. Two local communities,
each engaged in a purpose positively opposed to

the other, do not come together voluntarily. If 1
individual members of either come incidentally
within sensible range of the other, they show
actual hostility, or else find nothing of interest
in common. And yet, a large majority of the 5
human interests — moral, personal, civil, and re-
ligious — of both such organizations are still mani-
festly related upon a common plane of conscious
action. How much less possible, then, must be
a conscious meeting between individuals func- 10
tioning upon opposite mental and moral stand-
points after the organic contingency of death.
All the interests of each are thereby rendered
negative, and thus cannot come together.

We can learn, first by logical deduction from 15
actual facts, that the door of death closes between
us and a departed friend because the common
consent to laws of human limitation decrees it.
Mind overrules the individual sense of death,
and impels man's awakening within a new circle 20
of consciousness maintained by both positive and
negative thoughts necessary for a visible em-
bodiment of life. But conscious communication
has thereby been made impossible between
friends thus held apart. Positive evidence of the 25
truth of Life discerned and demonstrated must

1 destroy the opposite belief, restore expectancy,
and cause mutual recognition to reopen the door
that had been closed by death.

The members of the human body are so con-
5 structed as to be mutually dependent upon the
individual initiative for conscious movement.
The universal design of unity that links collective
membership to an individual initiative is thus
embodied in man, the unit of individuality ex-
10 pressing mind and body. There can be only one
universal design of Life, and the same order ex-
pressed in the individual unit, man, is also found
symbolized in the compound, complex unit, the
social organization. The social grouping presents
15 what may be called a mammoth symbol by which
the operation of Mind's governmental method
can be perceived. To maintain the individual
and collective mental relationship, the progress
of the leading initiative and that of the commun-
20 ity — religious, industrial, or otherwise — must
be contemporary.

It is possible, by a unique example, to lift the
veil of death and bare its mystery, by illustrating
on a social organization the process of dissolu-
25 tion, and the "passing on" of members to a new
human standpoint. And further it can be shown

how reunion between friends thus separated can 1
be effected on a new and higher basis of co-operation and the final remedy for death made clear. The process of death and individual survival cannot be illustrated on the human body because 5
organic dissolution prevents limited human sense from penetrating behind the veil of mystery which then separates the living and the so-called dead, leaving both on opposite standpoints. But this limitation does not apply to the social 10
body. The process may now be illustrated by two organizations, one in which an individual leading initiative is made essential for official sanction to enable the whole body to function according to rules accepted by common consent; and the 15
other conforming to the universal design with evolving constitutional rules making due provision for a higher individual and collective development.

Picture a number of individuals assembled to 20
form an organic whole, functioning under by-laws which, in any decision vital enough to involve a life or death issue for the body corporate, reserves the highest right of action to a single individual, its head or leader. This highest authority is made 25
identifiable by the requirement of a signed

1 official sanction to enable the whole body to
 function under its accepted rules. It is obvious
 that this provision must definitely limit the
 power of action by the body corporate to a pos-
 5 sible failure, on the part of the individual leading
 initiative, to fulfil the personal requirement.

This corresponds to the limit fixed to human
 life which ultimates in death through failure of
 the individual initiative needed to cause the whole
 10 body to function. It illustrates the cause of de-
 cease among mankind as the effect of the indi-
 vidual higher discernment not being consciously
 and subconsciously linked to the collective men-
 tality. Therefore, in the crisis that comes with a
 15 higher discernment sufficient mental energy is
 lacking to enable the mind to function beyond
 the limit fixed by outgrown laws.

Now let us suppose the final organic contingency
 to have arisen. The individual capacity to act
 20 ends, for the whole organization, on the sudden
 decease of the leader. The mutually dependent
 parts are thereby officially deprived of power to
 act in obedience to the common laws by which
 alone the body functions. Because of the per-
 25 sonal individual inability, the action of every
 member has been affected. Continuing our illus-

tration, shortly before the collective contingency 1
a member had departed "passed on," from the
scene of mental stagnation (in other words, re-
signed from that organization) to an independent
outside standpoint of thought and action under 5
conditions unhampered by the old limits. From
this new standpoint of individual initiative be-
gins a collective development of improved laws
coinciding with the original design of individual
and collective relationship, but making provision 10
for bridging an interval during readjustment of
co-operation on a new standpoint of successive
discovery. Around this positive centre gather
others, as gradually "departing" from the old
standpoint to meet friends and acquaintances in 15
a glad reunion on the higher *moral* basis of un-
foldment according to operative rules. The new
covenant requires agreement between motives,
words, and actions. The scientific unity of
thought, word, and deed must be maintained by 20
obedience, in order to utilize the power of the
covenant. Human law can in no wise infringe
upon the exactness of the laws of Science. In the
same degree that any attempt is made to com-
promise with the obedience due to their demands, 25
does man forfeit the exercise of his inherent ca-

1 pacity of higher self-development. The ability
 of mankind to emerge from outgrown limitations
 is commensurate with his willingness to recon-
 struct human laws in consonance with the un-
 5 changing laws of Science.

Each new world-period unfolds the operation
 of higher laws which maintain individual and
 collective human relations by linking the positive
 centre of the individual higher initiative with a
 10 receptive circle in accord with the universal de-
 sign of Life. Constitutional demands bridge the
 intermediate interval, and continue, while the
 whole body corporate is being reformed and
 adapted to changed conditions and environ-
 15 ment.

The old organization of our illustration with its
 individual positive centre left vacant; and the
 new, with its living unfoldment, present two
 positively opposite standpoints held apart on the
 20 physical plane almost as completely as are the liv-
 ing and so-called dead. Vacancy in the first office
 marks the beginning of an interval during which
 guidance must be sought through study and as-
 similation of the truth already written. The irrev-
 25 ocable requirement of the handwritten consent
 of an acknowledged leader morally invalidates

lesser official authority that would hinder the 1
constitutional development of the new and true
idea, when discerned by the advancing minority
in its logical order, and thus prevent collective
progress. The old body having no conscious con- 5
nection with the advancing individual initiative
is found unable to hear, or to understand the uni-
versal laws and design of immortality. The
“passing on” of members from the old stand-
point to the new, continues to illustrate the 10
phenomena of dissolution and survival on the
seen and unseen planes of earthly consciousness.
This shows that the separation, caused by death,
between opposite planes of thought and action
consists only of the embodiment of a common 15
consent to obsolete rules that forbid progress and
limit human action — a consent which, at any
moment, can be changed.

Organic repulsion increases in proportion to
the positive truth embodied on the new stand- 20
point. The organization that ceases to function
through lacking conscious guidance, illustrates
what happens in the phenomenon of death when
a deceased human body has been forsaken by the
individual consciousness required to prompt and 25
direct its actions.

1 The minority, advancing under its new covenant of membership, presents the opposite illustration of *evolving* humanity. The marked tendency of one organization to shun the other,
 5 and the governmental development and continuing discovery of the facts of life by the "departed" minority, point to both the cause of death as the failure of a majority to revise human laws of limitation, and to the method by which
 10 death can be averted and the body transformed. This transforming change impels the revision of civil and religious codes to accord with the unfolding demands of Science.

The new organization of the minority, in our
 15 illustration, exemplifies a moral and scientific victory over organic dissolution foreshadowing man's complete control of his own body. It shows how human laws accepted by common consent must be readjusted, amended, annulled, and
 20 adopted to coincide with the higher law discerned. All mankind can be spiritually and visibly regenerated by relinquishing outgrown laws and evolving those that coincide with Science in all departments of human education and endeavour demonstrating the one Mind on a higher
 25 basis. Through exchanging a general false con-

cept for the true, the human body can be controlled in consonance with the higher demands of unfolding Life, Truth, and Love.

This example shows how, through intelligent application of the law of positive and negative governing thought and action, a reunion may be scientifically achieved with those who have actually passed on in death.

After a departure of individual consciousness from the visible body, individual and collective mental relations must still exist on the universal basis of the one Mind. As with the organization unable to function, so must it be with a bodily form mentally forsaken in death, because of the narrow limits fixed to normal rhythmic action by the common belief of a majority of mankind. The human body thus individually forsaken, remains to be accounted for within the circle of common belief in material "substance" and mortality. Until the human mind is brought into conscious obedience to higher laws, its symbol, the body, must fulfil the process of disintegration required by the common consent, contributing its share of "material" particles to the Darwinian train of recombinations.

Those who have awakened from death, to learn

1 that it does not destroy the consciousness of existence, cannot return to the old standpoint. A man cannot return to a past state to be again enwrapped in an old experience after having departed from it and started on a new course, any
5 more than can one re-enter the precincts of a past dream nightmare set in a cast-iron mould of common consent that all within its confines must die.

Until the universal law of periodic discovery
10 and bodily adaptation is accepted, the human concept held by the departed must be subject to the limits fixed by the common consent on that plane of action. When that consent is withdrawn the limits must disappear. The departed must be
15 as dependent upon spiritual enlightenment as are we. The new light of fundamental facts can come to them only as it does to us by breaking the spell of an illusive materialism that presents but an inverted image or shadow of Life's ever-
20 unfolding reality.

Those who have passed through death to an unseen plane must be no less recognizable by us than before. The universal world-design must become the true model for intelligent co-operative
25 activity on every sphere of consciousness, seen and unseen. On a plane of action unseen to us

the tangibility of phenomena must logically accord with the human sensibilities maintained by the self-governing common assent of the greater number related on that plane. Those, therefore, who have "departed," in whatever stage, to a new plane of experience, must have come under the influence of the common consent there operative. Deduction from the premise of the one Mind as the universal basis and design of uninterrupted unfoldment, convinces the thinker who has tested the power of mind over the body, even in a small degree, that death is the consequence of an erroneous individual and collective conviction left *uncorrected* to become intensified throughout countless generations. Not from any supposed material basis, but from the one Mind must unfold the constructive method of reunion.

Out from the encircling shadows, human thought is advancing, consciously for a minority, and subconsciously for the majority, to the higher mental basis from which all real phenomena unfold.

A community desirous of achieving conscious self-development cannot help being attracted towards a positive standpoint of higher demonstration on a common plane of action. The

1 achievement of reunion with the departed, on a
higher mental and moral standpoint of action,
is a necessary step in the living pathway of con-
scious evolution, the logical realization of which
5 awaits co-operative demonstration. The door-
way to a living higher attainment has been
opened, the ever-widening highway of immortal-
ity has already been entered upon, and applied
metaphysics will ever be found exploring the
10 way to yet higher attainments. With recogni-
tion of the rhythmic individual and collective
order in which all life unfolds from the one basis,
the seeming substance of the wall of separation
between one community and another, or even
15 one world and another, is seen to be built only of
shadows!

It is useless and profitless to attempt to de-
duce, apart from scientific organization, the
vistas of long-drawn-out periods of individual
20 existence after death. But an awakening from
that experience may well be like an individual
emergence from a dream of suffering and mis-
taken beliefs into a new environment which,
until the design of Life and its unchanging order
25 is recognized and obeyed, must settle down again
into darkness and death. Any degree of physical

relief from suffering, obtained through death and 1
not through the transforming effects of conscious
right endeavour, can only advance the individual
to the point of finding that so-called death can-
not kill one's sense of life. Old false beliefs and 5
evil tendencies could not be eradicated by dying,
nor could painless spiritual evolution be gained
by any number of such intervals of unconscious-
ness and loss of bodily control in death experi-
ences and new awakenings. The illustration 10
shows it to be practicable through systematic
co-operation of mankind to bring such reunion
on a higher basis of common understanding,
compatible with the actual progress attained by
each.

15

Another logical deduction from separation
through decease warrants consideration. After
those who really love one another have been
separated by death, a proportion of the happi-
ness necessary to a complete sense of harmony 20
must be lacking in the subsequent experience of
both. Since life and love are eternal and indestruct-
ible, the universal design of Life impels reunion.
Dissatisfaction must overshadow to some extent
the individual experience in both spheres. Ful- 25
filment of the desire for reunion is impossible

1 while denial of its present possibility continues.

The conscious higher manifestation of human life that could still function normally on our visible plane of action was recorded in that meeting
 5 of Jesus with his disciples some days after the ordeal on Calvary when he appeared in their midst and "they were terrified." To reassure them he said "Behold my hands and my feet, that it is I myself: handle me, and see. . . .
 10 Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." The belief in the necessity of death obstructs and delays the attainment of conscious evolution, as
 15 illustrated by Christ Jesus, through transformation of the human body instead of through its disintegration.

It is no more unreasonable to conclude that a friend, who has passed from this earthly scene
 20 to a new environment, may think and even dream of one still in the human past, than that one who remains may think and dream of his departed friend. But dreamers are not in conscious communication, and while asleep cannot
 25 demonstrate control over their actions on the plane of those who are awake. Each dreamer

being on a sphere of mentality disconnected from 1
the other, must therefore remain apart, since each
individual on his plane of consciousness is held
within the mental circle of common consent in
which he functions normally. Change the posi- 5
tive conviction of a majority that separation is
unsurmountable — from a positive to a negative
expectant character — and what should prevent
reunion on a higher basis of mutual experience?

A fundamental error, believed by a minority 10
only, must be destroyed by the greater manifesta-
tion of truth. The belief in the necessity of death
when reduced to a minority, will yield its do-
minion and death be overcome through the dem-
onstration of life. When good is embodied, it 15
outweighs and destroys specific evil, and turns
the scale of human thoughts on the side of Life.
A world-wide field of inspirational activity for
the common good awaits those thinkers who
love mankind. 20

When spiritualists relinquish the common be-
lief in the necessity of death they, because of
their expectancy, may more than some others,
effectually help to destroy the separation caused
by the common enemy. Through a changed 25
viewpoint on that specific issue, they might even

1 be instrumental in tipping the scale of human
 interests on the side of life, and thus greatly
 hasten the collective realization of immortality,
 and a conscious reunion through the harmonious
 5 evolution of Life.

The phenomena of spiritualism, according to
 report, pertain mainly to unusual sounds, sights,
 disconnected fragments of conversation, and
 fleeting views of human forms. These phenom-
 10 ena are as unsubstantial to the waking senses as
 are those caught in the subconscious impres-
 sions in dreams. Unusual phenomena seemingly
 unexplainable may be produced through the
 medium of human mentality under abnormal
 15 conditions of dream-ecstasy, or in some instances
 involuntarily when awake — even as a person
 may tread unconsciously upon a hidden elec-
 tric bell, and be mystified as to how the sound
 originated. Abnormal occurrences, unexplained,
 20 do nothing to restore *conscious* recognition and
intelligent communication with the so-called
 dead; they but delay it. Since thought is
 mental, whatever may be the outward form or
 “image” of its concept, that form must express
 25 the character of its origin or it is but as an
 empty shell.

Doctor Charles H. Tyndall says in his book, *Through Science to God*, pages 69 and 70: "We are leaving impressions of our words, actions and thoughts upon the universe as plainly and as indelibly as if we were chiselling them with steel in granite rock. . . . We register ourselves not only upon our own immediate environment but upon the entire universe. If we are not able at present to reproduce all the sounds and sights which we leave upon nature, our failure is due to our lack of sufficiently delicate apparatus and to the dullness of our senses of sight and hearing. . . . The rays of light falling upon us and reflected from us carry away countless numbers of images, so that millions of photographs might be taken of us almost at once, were there cameras placed in so many positions. These perfect pictures of us and of our acts are being ceaselessly carried into space." Such photographic effects and reproduced sights and sounds are not the original facts of consciousness. A picture of a friend is not that friend.

Mysterious phenomena may well be accounted for by a mechanical reproduction of humanly recorded sights and sounds, through involuntary acts, or through collective intensification of the

1 expectant thought of those consciously present.
Unusual manifestations are quite reasonably explainable by the symbols described in the field of so-called physics. Unless the effects of deliberate
5 deception, individual forms representing the departed may be accounted for as the recognition by those present of the pictured images of friends that have remained outlined in the general mental atmosphere after death even as an echo
10 may counterfeit an opposite reality. Such phenomena are not satisfactory as evidence of the survival of individuality. The individual consciousness can only be manifested in normal conditions which accord with the laws of Mind governing
15 positive and negative relations. Undoubtedly the human mind can function far beyond the limits at present accepted by common consent. Logical deductions of higher possibilities, from hypotheses supported by practical demonstration,
20 tion, enlighten and lead us safely onward in our metaphysical research and demonstrations. Fragmentary evidence of a theory that does not accord with a law of Science fades and disappoints the seeker. Every hypothesis of a material origin,
25 and of death as a necessity, will be exploded by the cumulative evidence and practical illustra-

tions of the true mental basis of life and its un- 1
changing order. Immortality is the logical ultimate of *conscious* evolution.

In the example by which death and survival are illustrated by two organizations on opposite 5
standpoints, it is plainly shown that mental and moral control over bodily action begins with the conscious individual initiative. The recognition of universal Mind's evolutionary design explains the intelligible reasons why the de- 10
parted *need* not again repeat a death experience.

A regrettable effect of the teaching of spiritualism is that it undoubtedly intensifies the human belief in mortality and thus encourages decrease. It creates a false mental impression that 15
death is the only, and therefore desirable, way to reunion with the beloved departed. The fact cannot be ignored that a meeting after death could be only preliminary to another parting, until death is consciously overcome by a practical and 20
normal reunion on a higher plane of mutual consciousness; not by a return to one already left. When death is recognized and generally acknowledged as an effect of error, — to be consciously and subconsciously reversed by the opposite 25
demonstration of a higher manifestation of Life,—

- 1 the practical method by which it can be overcome will be more quickly apprehended.

Liability to death will decrease in proportion to the collective acceptance and actual embodiment of the facts of Life. When its unconscious interruption between the periods of individual progress ceases, man will advance collectively to the higher spheres of intelligent development in accordance with the universal design.

- 10 The movement known as spiritualism expresses the hopes, fears, and intermediate strivings that take place between a relinquishment of mis-called materialism and new endeavours to grasp the true mental concept of Life and its
15 infinite manifestation. Death has interrupted the conscious unfoldment of heaven and earth, mind and body, through the clinging of a majority of mankind to a mistaken theory of substance, as other than mental in origin.

- 20 Demonstration of the Science of conscious evolution will bring the end of painful separations from those we love. Shakespeare, wise in his generation, expressed a decided distrust of death as insuring any better prospects of peace
25 and enlightenment beyond a long sleep with its speculative phenomena:

“To sleep! perchance to dream:— 1
ay, there’s the rub.”

With one design operative on all planes of existence, it follows that the Science of conscious higher development must be everywhere demon- 5 strable on positive and negative mental stand-points. As the seekers in different planes and in various stages of human consciousness advance toward the central nucleus of unfoldment from the universal basis, all who are receptive 10 must come into a great at-one-ment. Spiritualization of everything related to this planet must include the practical “restoration of all things” that have been lost sight of. In the conscious re-union of those present on earth and those who 15 have been parted, perhaps during many periods of recurring separations, there will come, naturally, a recognition of the successive life-links of individual higher discernment—the discoverers, who have striven to unite each period of unfold- 20 ment until reaching the actual culmination of a moral and spiritual world unity. How insignificant and incomplete, then, must appear the darkened intermediate experiences, during the emergence of our world from a mistaken concept of life in 25 matter; and how vast the joy of spiritual unity

1 actually experienced on the new and higher basis
 of existence. Through logical deduction from
 proved facts we can conceive that each man in
 his own niche of earthly experience will find his
 5 relation with the lost multitudes gathering on
 Mind's positive centre of unfolding life. After
 many wanderings in different dreams—even like
 the lost tribes of Israel, who, however long un-
 conscious of their own origin, cannot escape the
 10 awakening to their true identity—all mankind
 will see Truth eye to eye.

In the happy meeting of the living and mis-
 called dead, all must rejoice in the new and
 higher sense of Life and its more glorious phe-
 15 nomena. Humanity, risen above the old death
 theory, and having learned that all suffering
 comes through evil beliefs, limitations of good,
 and ignorance of the Truth, will collectively take
 step together in many and varied harmonious
 20 groupings. All will progress on the pathway of
 conscious scientific unity and painless evolution.
 With affections renewed and purified, and life-
 interests focused in successive spiritual dis-
 coveries that must lead on to higher self-de-
 25 velopment, there can be nothing to impede
 harmonious progress. Death, the preconceived,

illegitimate offspring of a common acceptance 1
of human life as material, already perceived by
the minority of thinkers as the world's greatest
blunder, will soon be recognized as such by the
majority, and its power over mankind ended. 5

Until within the past century everything termed
spiritual had been classified as supernatural, and
altogether outside the limits of any rules for practi-
cal demonstration. All this has changed and the
life-story of painless evolution is before us. The 10
term spiritual means purely mental—that which
is unsullied and unlimited by the introduction of
any beliefs of a material origin of man or universe.
The hypothetical material is, in fact, the unnatu-
ral man; the mental and spiritual, the natural. 15

Apart from reunion with the departed, the
unreality of death could never be finally dem-
onstrated. To bring this long-looked-for real-
ization of unfolding immortality, the recognition
and admission of its possibility is the first essen- 20
tial step. Communication between differing
planes of consciousness can be restored only
in accordance with the universal laws which gov-
ern the relations of all men on the basis of the
one Mind. The bridge builder would not under- 25
take to span a river whose opposite bank was un-

1 known; research and discovery must precede the
work of construction. The recognition that the
departed are held from us by the effects of a
negative common consent to a supposed necessity
5 of death must precede the demonstration of re-
union. It is possible to bridge that river which
separates us from our loved ones when the method
is generally recognized and the laws set in con-
scious operation; the desired end will follow in
10 the natural order of Science.

Almost without wonderment the world ac-
cepts the most revolutionary announcements in
the field of physics. Do many pause to reflect
that each disclosure is but another word added
15 to the *letter* only, not to the *laws* of Life? Phys-
ical science deals with symbols not realities.
Failing to recognize the laws of Life underlying
the symbols, humanity misses the divine, trans-
formatory possibilities, and remains bound under
20 old systems of the letter in opposition to the uni-
versal design of ever unfolding Life.

CHAPTER IX

METAPHYSICAL HEALING

MENTAL healing is but a forerunner ¹
awaking mankind to the wondrous
unconceived present possibilities of
life. From its premises of mental cause and effect
unfold the operations of creative Mind, in the ⁵
conscious evolution of life in which is no disease.
The regeneration of the whole human race,
through transformation of both mind and body, is
the great work demanded of man by his Life-prin-
ciple. The human race stands at the gate open- ¹⁰
ing to vast fields of mental research and intelli-
gent higher manifestations of the one Mind.

Through the process of healing moral and
physical discord by a changed mental outlook,
as carried out in widespread sections of man- ¹⁵
kind during the past fifty years, the common
hope of immortality has been increased. The
fatal hypnotic influence of a common consent
to evil is beginning to be generally recognized,
and for that reason, to lose its old power. ²⁰

False beliefs can be outwardly embodied only

1 until they are detected and shown to be false.
 The theory that disease and death are dictates of
 a basal law of nature would furnish a fair argu-
 ment against an intelligent creator. What a
 5 parody on life has been human experience as
 hitherto manifested on this planet! How could
 universal intelligence destine man, the climax of
 creation, to exist only for a brief earthly span
 within the puny limits, appointed by common
 10 consent, between physical birth and death. Be-
 tween those extremes have been crowded in-
 cessant desires for happiness, lofty unfulfilled
 ideals of higher and broader interests, together
 with unspeakable sorrows and disappointments;
 15 the persistent unsatisfied pursuit of the *symbols*
 while missing the *permanent facts* of real being.

How meagre, as yet, has been the realization
 by mankind of its highest ideals, enjoying at best
 only a little finding of truth, a brief application
 20 of useful discoveries, before being hurried into a
 predestined cul-de-sac of disease impelling either
 a brave struggle and victorious recovery, or fail-
 ure and unscientific tragic departure from the
 visible plane of action. It is not too much to
 25 say that the common belief of a majority of man-
 kind in the necessity of death, instead of a con-

scious change, has clouded all human experience ¹
with a dark shadow hovering over home, nation,
and the world. The belief in death has fostered
every moral, so-called physical, civil, and religious
inconsistency which leads directly towards evil ⁵
in all its forms.

Undoubtedly mankind is collectively awak-
ing out of a dream, induced in its beginning by
illusionary beliefs supposed to be true facts.
Thoughts intensified by deep feeling, earnest ¹⁰
purpose, or strong emotion take form the most
quickly in outward action. All individualities
express the one Mind in varying degrees and
therefore, should function in accord with uni-
versal laws of harmonious individual and col- ¹⁵
lective mental development. The original laws
of health demand right thought and action.

Since man is the offspring of Mind, the only
cause, his original nature must be purely mental
— spiritual. Sin, disease, and death are the ²⁰
temporal embodiments of false beliefs opposed
to the eternal facts of truth and life. Every
true thought unfolds from the one Mind, God.

Complete mental dominion over the body is
man's rightful inheritance as the offspring of ²⁵
Mind, but naturally such dominion requires an

1 absolute obedience to the rules of Science. The
 reason for the mass of contrary evidence that
 confronts us, in the form of sin, disease, and
 death, suffering, want, and woe, lies in uncorrected
 5 mistakes which need to be detected and explained.
 The attainment of jurisdiction over the body and
 its environment, is the vital purpose of scientific
 metaphysics—a movement fraught with untold
 blessings for humanity.

10 When sinful beliefs of anger, envy, hate,
 rivalry, prejudice, injustice, or fear are relin-
 quished, and disease is healed through a realiza-
 tion of the opposite and true thoughts proceed-
 ing from perfect Mind, the specific discord is
 15 proved to have originated only in the false beliefs.
 Fears and false beliefs left to develop, uncon-
 demned and unexplained, combine as a spurious
 mentality and produce a false creation of tem-
 poral discord and decay.

20 It is readily conceded that the human body
 is, *in part*, consciously controlled; few are willing
 to admit that *all* action, both conscious and
 subconscious, is the direct effect of controllable
 mental impulsion. This is because it is not
 25 generally recognized that not only the individual
 consciousness but also the collective is a medium

of mental energy, affecting individual bodily 1
action. No act can be wholly involuntary.
Everyone recognizes a measure of responsibility
for his own actions, inasmuch as certain mem-
bers of the human body are obviously subject to 5
mental control — as when the hand is moved in
obedience to direct intention. There is, also, a
rhythmic, organic, bodily action over which
mankind is not generally believed to have con-
trol; yet the opposite fact is the truth, since col- 10
lective thought has a share in the government of
the body.

The mental control of bodily action is illus-
trated on a magnified scale in the self-govern-
ment of the body corporate of an organized com- 15
munity, and in this larger view, the operation of
thought is more easily followed. Thoughts
move in unresisting obedience to mental impul-
sion. The eternal function of the advancing
minority is to guide collective thought rightly. 20
The directive activity of the few is always in-
dissolubly related to the health, progress, and
self-preservation of the many. The human gov-
ernment that fails to recognize the basic mental
and moral relation of the individual to the col- 25
lective interests leaves the discovery of higher

1 spiritual laws, the leading factor in progress, unlinked to the interests of the majority.

The effect of a general belief in the necessity of disease is to intensify that error which, until
5 collectively changed, becomes a law of discord to those who accept it as such without persistent protest. A false belief, if accepted by the individual, increases a liability to discordant conditions. Rejection of a false belief increases
10 the natural tendency to health. Everyone who agrees with a specific wrong, adds something to its influence for evil upon others who also assent to it; and vice versa, the individual, by conscientiously and outwardly withdrawing from voluntary association with a positive wrong, receives
15 bodily and mental benefit, and avoids injury to others. If an agreement in error is dissolved in time, diseased bodily conditions are assuredly prevented on a collective scale.

20 The individual who remains openly associated with any form of evil, while making no protest, surrenders his natural mental ability to resist any inroads of error in his own consciousness. This continues until he conforms unthinkingly to the discord that obtains within the circle
25 of assent.

The mistaken fear of some supposed law of 1
disease engenders a discordant tendency. The
victim of disease must persistently resist the
temptation to believe that he has no control over
bodily conditions. A collective desire attuned to 5
God and the right uplifts and helps the invalid
to overcome any human sense of pain and bodily
imperfection, even as the flowing tide aids the
tired swimmer to reach the shore.

All things rest upon and proceed from a mental 10
basis. Chemical analysis proves that human
bodies, as also suns, planets, and flowers, are
formed of the same elements, and subject to the
same laws. When the bodily effects of human
beliefs that limit health and life are more gen- 15
erally recognized, the protection afforded by
mutual co-operation in right government will
become evident.

Disease is not by any means wholly the fault
of the victim. It comes through the conscious and 20
subconscious linking of the individual thought
with general beliefs of discord. Voluntary asso-
ciation with false beliefs and fears should be
avoided. The universal conquest of disease and
the prevention of death is the logical effect of a 25
change in the false beliefs of a majority of man-

1 kind. Individual freedom begins with denials of the claims of error and obedience to the higher law of right thought and action.

The basic moral qualities that develop human
5 civilization are all conducive to health. Honesty, justice, love, sincerity, truthfulness, discernment, initiative, and moral courage are important factors in the embodiment of health. The opposites of these qualities are among the false
10 beliefs in which disease and evil begin.

Faith and hope are healing mental elements that emanate from the one creative Mind, God. The recuperative energy of faith is far beyond present general conception. Jesus intimated
15 its wondrous potential energy when He said that if but as a grain of mustard seed, it would suffice to remove mountains. Who can estimate the vast cumulative energy in collective faith or what it can accomplish, when rightly directed,
20 for the restoration and maintenance of universal health! The mental power of the collective faith of a *majority* in "God and the right" is equal to the demands of every occasion; it reflects, in degree, the creative spiritual power by
25 which worlds are evolved. There is no form of bodily or social discord that can withstand its

final commanding word, "Be thou removed." 1
This mighty God-derived mental element, consciously focused on a right purpose, can indeed remove mountains of opposition to the fulfilment of Truth's mandate. 5

The Science of mental healing is implied in the familiar passage of Scripture: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to 10
our God, for he will abundantly pardon." The term "unrighteous" loses its full meaning of unrightness when narrowed to a theological interpretation of wilful sin. Nothing can be righteous or right that is opposed, even if mistakenly, to 15
the demonstrated truth.

The marvellous healing power evidenced in the mental element of faith, when that of the individual is linked in agreement with that of the mass, has been but faintly recognized. Few 20
things show this more effectually than the general surprise evidenced when healing effects follow a sudden contagion caused by the focusing of collective expectancy on some specific mode or means of healing. 25

When incidental cures through faith have oc-

1 curred, the phenomenon has been regarded more
as a miracle than as the result of the operation
of a law of cause and effect, which, understood,
would cause the healing to be the normal and
5 expected result. The dark ages that followed
the greatest demonstration of these miraculous
results ever recorded, afford sufficient proof
that a majority of mankind has given little con-
sideration to their cause and has not even sus-
10 pected the great underlying universal design of
Mind and its orderly operation.

Although understood in degree by prophets of
old, and practised centuries ago by Jesus, no rules
for the application of mental power had been
15 reduced to a workable system, until the middle
of the last century. The modern rediscovery,
by Phineas P. Quimby, of the power of Mind
to heal disease, with his further recognition that
all disease originates in false belief was the in-
20 spiration which led to the movement known as
Christian Science. Under the leadership of Mary
Baker Eddy, who had been a patient and pupil
of Quimby, a church organization was developed
in which mental healing was adopted as a practice.
25 In the early stages of the organization, the prac-
tice was followed by marked instances of cures

which resulted in the rapid development of the 1
movement. From the statement on Christian
Science written by Mrs. Eddy, students were
taught the first steps in the application of mental
Science. 5

It was to that statement that I am indebted
for my first knowledge of mental cause and
effect, a knowledge gained through study and
assimilation of the basic proposition of the all-
ness of Mind. But while convinced of the truth 10
demonstrated in the healing effects produced by
mental means, no leading could be found for the
wider application of this power beyond the
limits permitted for the healing of individual
cases. The maximum utility of such healing was 15
soon reached in that organization; the greater
problem — that of destroying the evils in which
disease originates — required a knowledge of
higher rules and methods.

It was in seeking for the method by which to 20
harness and utilize the infinite mental power
available for the healing of discord on a collective
and world scale that the universal design of Mind
unfolded to me. The discovery was made through
interpreting the symbol presented by Mrs. Ed- 25
dy's church organization. The irrevocable stipu-

lations embodied in the covenant which governed the functioning of that body as one whole, provided, on her decease, a unique illustration of the vital relation that exists between the individual and the community. The severing of that relation left the body unable to function under its accepted rules. This opened up to me the evolutionary system of organization needed to embody the universal design of Life and hasten its beneficent application for the attainment of health, peace, and human progress.

Unfortunately the universal application of metaphysical treatment of sin and disease has been delayed through being mistakenly regarded as a mysterious art, to be monopolized by the professional practitioner. Never was there a greater misconception.

It is wrong to suppose that the work of mental healing can be monopolized by any sect of religionists. Adopted and nurtured in its early stage by the above church organization, the new element, having been proved by experimental demonstration, became immediately available for all mankind. The next higher unfoldment was needed to identify the positive centre from

which to make known the new discoveries in Science.

Until the discovery by Quimby, of mental causation and its application in the healing of disease according to given rules, no recognition had appeared of the fact that each such "miracle" denotes the existence of a demonstrable law. One has but to recall those who were healed by Jesus as the result of their faith in him, or the many thousand instances that have multiplied in both hemispheres since Quimby's discovery, to prove that this mental quality is not alone sufficient to establish complete *immunity* from disease.

God, being divine Mind, Life, and Love, man should naturally be able to draw upon his Principle for the understanding necessary to demonstrate every law of life. Christ Jesus declared that if we pray aright, we shall always receive. Discord of every sort is always the result of some mistake that needs to be corrected. If it were otherwise, God would be self-destructive instead of self-creative.

Thousands of pilgrims will journey to a shrine consecrated as a healing agency. Perhaps a case of sudden healing has been reported there,

1 followed by others, at intervals. Each case has spread the report to a local circle and awakened a faint hope. After a time this evidence gathers force until, like a smouldering fire, faith bursts in-
5 to sudden flame. A few pilgrims start, others respond to the new-born expectancy, and the contagion spreads. All, thus journeying in agreement, bring to the aid of each sufferer the recuperative energy of the healing element, until in
10 the mental crisis on arrival at the desired spot, those most receptive are healed.

If the original report of healing had been false, and no such event had ever taken place on the central focusing spot, the pilgrim's healing would
15 not be any the less likely to occur. No matter on what object the vast store of released human thought might centre its faith, the concentration of the healing power would perform the work. Once more mankind is called to witness the proof
20 of a universal mental basis of life from which the actual embodiment of all perceptible phenomena proceeds.

It is the collective cumulative mental power of faith, drawn from the boundless reservoirs of
25 Mind by each effort made to achieve the desired end, that heals. The sudden influx of energy

subordinates a belief in the outside evidence of 1
disease which then loses its appearance of reality.
The grave of a good man, a piece of his garment,
a bone, or a well of water, are equally effectual as
the agent in harnessing the waste force of the 5
human mind on the higher basis. Mental apathy,
that deadly foe to health, is arrested. Like an
incoming flood-tide, awakened mental energy
sweeps all before it, and purified consciousness
rises up, a new self out of the waves. 10

How is it that human nature is so slow to learn
the lesson of the spiritual substance of all good,
and to apply the laws by which to utilize the
inherent power of mind to overcome all that is
opposed to life and health? The shrine is a 15
pathetic witness to the wasted spiritual energy
ever available and unutilized. The form of
healing by collective faith focused on a specific
object of worship illustrates the constructive
effects of mental forces available to man, and 20
also the contagion of a collective belief. The
lesson of the shrine is both elementary and pro-
found. It teaches the remarkable effect men-
tally producible by a simple, even blind, faith,
and gives more than a hint of the vast possibili- 25
ties of unseen good awaiting the collective in-

1 telligent application of a universal faith focused
 on the highest right. It tells of the link, purely
 mental, that relates the one to the many, and
 which, with whatever human limitations it may
 5 be partially hidden, is of spiritual origin and
 man's eternal inheritance from the one Mind,
 God.

To the thinker, the scenes at the shrine warn
 of the danger in allowing individual thought to
 10 become focused on any false belief, and espe-
 cially upon any that has received a collective
 sanction. Earth's shrines are many and varied.
 The mental contagion produced by an agree-
 ment in specific truth is a permanent gain of
 15 good. But a contagion of evil effected by a com-
 mon consent may prove fatal; every evil sugges-
 tion should be mentally repulsed.

Thousands may journey to a theatre intent
 upon the play. A single positive cry of false
 20 alarm, and the receptive collective mentality is
 instantly focused on the new objective; fear
 subordinates every other consideration, the
 contagion spreads, and only after the resulting
 disaster is it found that the original alarm was
 25 entirely groundless. This illustration demon-
 strates both the truth of Jesus' words and his

exact definition of specific evil as "a liar, and 1
the father of it." Thus error works out to its
fatal end an imitation of the indissoluble rela-
tion that links centre and circle in an immediate
unity of good. 5

The minimum of time was required in the
theatre, to produce the collective results, be-
cause the people were already actually gathered
at one focusing point, and could be collectively
affected in mind and body, as by a momentary 10
flash of lightning. In such pictures we see, re-
versed, the true system of multiplied power for
the collective enlightenment and healing of the
masses of mankind when agreed in both motive
and act, and receptive of the truth. 15

Who has not been thrilled on reading of that
great day of Pentecost when the chastened dis-
ciples of Jesus, no longer weak, wavering, and
inquiring "Why could not we cast him out?"
advanced beyond their limited individual en- 20
deavours and adopted a new method. Each dis-
ciple had realized something of what his lone
Master had felt through the inability of those
"dull of hearing" to understand his teaching of
the kingdom of heaven. Doubtless his endeavour 25
to explain the new and strange truth, so mathe-

1 matical in its accuracy, had too often met with
 the querulous objection, "words, words, and
 then more words, and so little meaning." "Why,"
 said Jesus, "do ye not understand my speech?"
 5 Even because ye cannot hear my word."

Obedient to the emphatic last command of
 their departed Master, the disciples gathered in
 Jerusalem, "with one accord in one place" at
 the moment of *unique* opportunity, to spread
 10 abroad "the gospel of the kingdom." No longer
 fearful they boldly took advantage of the national
 festival to proclaim their message. In the midst
 of the multitude of "devout men, out of every
 nation under heaven," they formed, by their
 15 complete at-one-ment, a positive nucleus of
 spiritual unfoldment that met immediate re-
 sponse. They demonstrated the multiplication of
 spiritual power and human capacity attainable
 through obedience and scientific co-operation ac-
 20 cording to the plan of the kingdom which they
 had been taught. Suddenly they were able to be
 understood by the assembled multitude. The il-
 lumination of the *creative word* flashed throughout
 the vast assemblage so that all the devout (the
 25 receptive) were able to understand, each from
 his own national standpoint, "the wonderful

works of God." But the undiscerning said 1
"These men are full of new wine."

It is high time that the link of conscious relation between the individual and the mind of universal humanity should be realized, expressing 5 as it does, in degree, the nature of the one Mind, God. Let the positive Truth be humanity's central shrine. In all social organizations, let Truth's new unfoldment be given the first place in authority and co-operative endeavour, and nothing 10 can prevent the individual realization of heaven's harmony. Resist any temptation to respond to a contagion of error, by association with its opposite, the specific truth. The promise is scientific, "Ye shall know the truth, and the truth shall 15 make you free."

The momentum of human events has been multiplied through the utilization of energy called electricity quickening the movement of mankind to reach various focusing points mentally agreed upon, for earth's shrines are many and varied. The radio with its message of disaster, or of peace, may direct the thought of a world toward a specific shrine — a focusing point of good or of evil. Through some public 25 agency a new form of disease may intrude upon

1 the thought of *thousands*; a message of disaster
 may shock *multitudes*; a newspaper announce-
 ment of a declaration of war can move nations to
 instant action. Each discord depicted mobilizes
 5 mental armies of thought on the specific error, to
 construct its embodiments.

From an opposite viewpoint, the single an-
 nouncement of a fundamental discovery, bene-
 ficially affecting the whole of mankind, may win
 10 wide acceptance to the side of life and health.
 The reported recovery of a beloved national
 leader may alone suffice to raise a *nation's*
 thought of life to a higher energy level; the an-
 nouncement of a public service where special
 15 prayer is offered for all in need of healing may
 resuscitate waning hope in the mind of many
 readers. Each utterance of truth becomes as
 literally the "father of it" as in the reverse pic-
 ture (in the utterance of a lie), setting thought
 20 in motion to produce the ideal that results in
 the embodiment of the good and true.

Since universal humanity expresses in degree
 the one Mind, the healing mental power must
 therefore be at work in human consciousness
 25 wherever men are found in collective agree-
 ment—in one mind. The healing power of

which mind is the channel is a *collective healer* ¹
always at work, unseen and unthought of. What,
then, must be the beneficent result to the individ-
ual becoming aware of his relation to this collec-
tive healing influence in time of need? ⁵

The individual practice of healing must cer-
tainly continue until health is universally estab-
lished, but it must be recognized that by far the
more efficacious method is the prayer of the col-
lective desire. Let the growing understanding of ¹⁰
this mental quality supplement individual faith
in God, man, and the right, until we all *rest* in
the firm assurance of receiving what we ask for of
good, through the medium of true human con-
sciousness reflecting, thus, Immanuel, God with ¹⁵
us.

Defy error of any kind to make you afraid
and cause you to cling to it and thus intensify
a concept of evil. The one Mind, God, being
universal, cannot be truly expressed on earth ²⁰
except according to the pattern of collective prog-
ress. Science relates the individual to the com-
munity, so that the truth demonstrated by a
minority benefits all, each in his own order of
fitness. It is a sadly mistaken view of Life that ²⁵
one can be in agreement with his Principle,

1 Love, and reach a stage when he needs no com-
panionship other than his own. For a man to
attempt to exist independently of the collective
mind is impossible and would be as foolish as
5 to cut off from one's house the outside normal
supply of water, light, and food. Since every
individual manifestation of existence must origi-
nate and exist in the one Mind, the mental
relationship of one to all must be expressed
10 outwardly, as symbolized in the varied groupings
of the perceptible universe. When the unseen
links which hold us all eternally in Truth and
Life are understood, and realized sufficiently by
man, individually as also collectively, the omnipo-
15 tence of good will be demonstrated on earth.

While faith in Mind's infinite power causes
disease to disappear, trouble will recur unless
the erroneous belief in which it has originated is
destroyed. Faith must develop to understanding.
20 Although faith can remove a mountain, the under-
standing of the laws of Mind and their conscious
demonstration can move a world; faith can heal
disease, understanding can prevent it; faith in
God may find the narrow living way oft times beset
25 with persecution; understanding can construct
the highway of ever-unfolding good that links

earth and all its inhabitants to harmony, and 1
reveals reality.

Spiritual understanding involves a recognition of Mind's creative energy, laws, and methods far beyond the range of faith and hope. Recogn- 5
ition and exposure of the evil beliefs which form the false basis of disease cause illusionary foundations to be forsaken for the newly discerned facts of life. Understanding can harness this element for the healing of the world by 10
means of scientific rules of association.

The ill effects of a false belief that any disease or accident is the mandate of some mysterious law are cumulative; such a belief militates against the individual right desire for, and hope of, re- 15
covery. Whatever the discord to be overcome, it is wise to realize without delay that it is not the result of any fundamental law of life, but of some ignorance or wilful disobedience to the perfect laws of right thought and action. Rest 20
thought on the understanding of Truth's ever-presence and harmonious operations. Until learning the mental remedy for all disease, individuals are the unconscious, unresisting victims of the general fears and beliefs in some power of evil. 25
Those most dissatisfied with the limitations of

1 so-called matter are soonest attracted to the safe
and higher mental and moral basis of thought
and action.

Moral, personal, civil, and religious conflicts
5 affect the human body in varying degrees. When a
discordant bodily condition appears, the specific
form of error should not be wrongly classified
as a physical ailment since its cause is always
some conscious or subconscious false belief. If
10 disease and death result from violations, voluntary
and involuntary, of unknown laws, then a
knowledge of those higher laws, and obedience
to them, must impel the directly opposite effects
of health and life. In the practical demonstra-
15 tion of metaphysical healing the whole problem
of disease and its death climax is approached
from an entirely new standpoint — recognition of
the natural perfection of the real man as the ex-
pression of perfect Mind; and of the laws of har-
mony that govern his ever-unfolding life.
20

The definition of God as Love helps us to
realize the healing power that belongs to an
understanding of God, and the power that be-
longs to Love's clear reflection through human
25 word and deed. The persistent verbal assurance
that Love can supply all human need remains but

a tinkling cymbal, unless supported by practical ¹
demonstration. Evidence is required of the re-
flection of love through man collectively, as well
as individually, meeting humanity's daily needs
of health and happiness. The most effectual and ⁵
far-reaching manifestation of Love on earth is
an organized collective endeavour for the good
of the greater number. "Though I have all
faith, so that I could remove mountains, and
have not charity [love], I am nothing." The ¹⁰
majority of thoughts representing mankind are
always ready to accept and apply the truth when
it becomes sufficiently recognizable through the
actual *embodiment* of good. The scientific co-
operation of faith and understanding will evolve ¹⁵
a higher humanity.

The greatest achievement in the healing and
prevention of disease is to win collective response
to the right ideal. The acknowledgment of
Mind's supremacy, and the obedience by a major- ²⁰
ity of mankind to the rules of Science discerned,
would render needless any other means for heal-
ing. Every man would be able to prevent disease
by the recognition and relinquishment of error
as misleading, and a grateful acceptance of the ²⁵
opposite and true fact declared.

1 A single example of the healing of disease by
released mental energy proves that, in the last
analysis, the human body with all its suffering
sensibilities is wholly subject to the power of
5 Mind consciously expressed. The recognition of
this regenerative truth by a majority of man-
kind would release and transform universal hu-
manity. But man, even individually, assenting
to a right idea reflects in degree Mind's creative
10 will and *sets in motion* a saving moral world force
resident in all human consciousness. The whole
human race, united in co-operative right thought
and action, inherits power from its spiritual
source to unfold glorious harmonies of Truth in
15 accord with the universal design. Not ages, but
moments only, lie between an awakened mankind
and Life's infinite realities.

Temperance in thought, word, and deed is a
rich contributor toward health and the speedy
20 adjustment of all human interests with the de-
mands of Principle. Its scientific practical sig-
nificance is well worth a close analysis. Tem-
perance is emphatically moderation as opposed
to uncontrolled indulgence, or craving. Paul
25 illustrated its beneficent effects in a simple and
direct way by reminding the church of his day

how essential was this quality in athletes preparing for the Olympic games: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 5

Each day makes new demands for the exercise of control over erroneous tendencies in human nature; and no less of thoughts than of words and deeds. Action always was, and ever will be, the fruit of thought, but the outward act bears 10 witness in a degree only to the quality of thought that has preceded it. The Bible points to this fact in Jesus' higher criticism of the hollowness of Pharisaical worship; "This people . . . honoureth me with their lips; but their heart is far 15 from me."

It is possible to be strictly temperate in one thing and utterly uncontrolled in another. For instance, temperance in the matter of food and drink may accompany habitual intemperance in 20 the use of language. Violent invective, unreasoning prejudice, and unjust criticism are apt to become habitual; they stultify human justice and intelligent logical deduction. True temperance is the attainment of self-control, mental and moral 25 poise, evidenced in calmness, just estimates, and

1 consistent action. The strongest advocates of
total abstinence from the use of intoxicants may
forget the equal need for temperance in speech
and action. To regard each side of the issue
5 fairly, a craving for alcohol must be correctly
classified with these other intoxicants as a prod-
uct of human thought, to be overcome by moral
not physical force. An outward abstinence from
alcoholic beverages while accompanied by an
10 unwholesome craving for them is in no real sense
temperance.

Few people realize how easy it is to encourage
and develop intemperance in its varied expres-
sions. The habit of unrestricted personal criti-
15 cism of the motives and acts of others is respon-
sible for many of the worst crimes. Intemperance
of speech may easily injure a man's life-prospects,
or even cause his death. In the utterance of
truth, words need to be well tempered to meet
20 the capacity of receptive thought. A wisely mod-
erated, reserved presentation of an entirely new
idea may advance a whole nation, when pas-
sionate appeals of an abstract nature may fail to
gain the hearing of even a small group. Nothing
25 is more conducive to real happiness, and health
of mind and body, than the cultivation of this

great mental and moral gift, in the fulfilment ¹
of Life's daily demands. It tends to establish
and maintain health and happiness in families
and nations, and is a quality that wins general
approval and respect. 5

Self-control and calmness should certainly
mark every step in the practical unfoldment of
the design of Life, its system of co-operation, and
the orderly development of Truth and Love in
each stage of collective advance. The habitual ¹⁰
cultivation of temperance is ennobling to hu-
man character; true greatness is unattainable
without it. Every step toward the higher mani-
festation of mental power calls for greater self-
control in thought, word, and deed, since human ¹⁵
thoughts become more potent with every loss of
material beliefs.

An evolving covenant uniting all in one grand
life-purpose of immortal self-development in
obedience to Truth and Love, helps each in- ²⁰
dividual to maintain the spiritual poise that tem-
pers thought and act in all things — moral, per-
sonal, civil, and religious.

All bodily discord is the result of a general
ignorance of man's purely mental nature and ²⁵
origin. Perception and demonstration of the

1 higher laws operative in the Science of Mind unfold man's natural dominion, and the harmonious relation he bears, not only to his fellow men, but to his whole environment. The great majority
5 of humanity has suffered for lack of the knowledge of truths that have been hidden by prejudice and the recurring official persecution of pioneer thinkers and demonstrators. Individual endeavour is not sufficient to enable the new truth to be
10 made world known. There must be the central covenant union of interests to accomplish its new embodiment needed to win the wider world circle of response.

We must be willing to relinquish the old belief in a physical basis of limited existence and
15 accept the mental. So close is the real relation of all men in the one Mind, in whom "we live, and move, and have our being," that the realization of Truth by even one member of a
20 community may be multiplied, to contribute, in degree, to harmony in the daily life of all. It is helpful to realize that organic bodily functions must be subject to the same mental process as that illustrated in the government of an organ-
25 ized community. We cannot deal separately with the phenomena of construction and dis-

solution whether presented by a human body ¹
or by a religious or other organization. Both
extremes manifested on the human body are
literally expressed first on the unseen plane of
consciousness, and this is also the case with a ⁵
community.

The method by which a painless destruction
of disease can be affected collectively, as well as
individually, must be worked out step by step in
scientific metaphysics. All the problems related ¹⁰
to the conscious reconstruction and transforma-
tion of the body must be practically illustrated
in the transformation of the scientifically or-
ganized community, however small or great.
Every thought opposed to the development of ¹⁵
this high purpose for the enlightenment and re-
demption of mankind from suffering is degenera-
tive.

The physician relies first for success in healing
on a correct diagnosis of the disease. A recogni- ²⁰
tion of the belief in which a specific disease orig-
inates, is equally desirable for the success of the
metaphysician. Sin, though often unsuspected
and difficult to overcome in the individual, be-
comes quickly identifiable on its collective scale ²⁵
as presented in a social, religious, or other com-

1 munity. But even if the majority of a membership is consciously or subconsciously refractory, and obstructive of progress, it is possible, in the demonstration of Science, for the whole body to
5 be reconstructed and transformed. Little has mankind yet tested the great world force waiting to be called into operation by a common agreement to adhere to the true facts of Life as they unfold. In such an agreement personal problems
10 come naturally under the beneficent influence of the universal laws that sustain every right desire; centuries of disconnected individual struggle may thus be wiped out.

The focusing of thought and endeavour on the
15 highest purpose evidenced on earth, causes the lesser details of each individual life-experience to come into their right groupings. The unthought-of blessings that brighten human life through such co-operation are beyond compare.
20 As with the social organization, so with the individual sufferer. Through acceptance of the perfection of the original truth of being, and willingness to obey the moral and spiritual demands of the hour, the individual and ultimately
25 the whole of humanity, can be regenerated both in mind and body.

Spiritual discovery of new ideas, with their 1
practical development for the common good,
necessarily opens up new channels of human
activity. An organization morally blind and ob-
structive of truth is the product of a common con- 5
sent to specific error. Envy, hate, and prejudice
— if unrestricted — engender the worst forms of
disease. Love, honesty, and sincerity are con-
ducive to health, and flourish naturally under the
protection of the covenant of a scientific unity 10
in good. Co-operation in the upliftment of the
true ideal unlocks the doors of human beliefs of
limitation that would hide the infinite supply
awaiting acceptance. The right ideal collec-
tively embodied, causes an abundant outpouring 15
of good, adequate to meet the specific need of
all humanity. Nobler pursuits will replace the
debasing misapplication of useful inventions in
physical warfare.

It seems strange indeed that intelligent re- 20
generation of the human body has not long ago
been sought by religionists who, theoretically,
fix their hopes on a future immortality. Recon-
struction of a degenerate body demands a right
understanding of thought as the substance of 25
which all bodily forms are built. Some thinkers

1 recognize more quickly than others the immense possibilities of life, the wondrous vistas opened by the truth of Mind's supremacy. Normal human consciousness naturally craves present progress;
5 but craving is not sufficient. If the right desire is adulterated by a false conviction that the body is material and doomed to disintegration, the prayerful desire for life and good is being partially neutralized by the subconscious embodiment of
10 the common beliefs in material limitations.

To be convinced of the world's great need of mental, moral, and bodily regeneration, it is not necessary to visit the scenes of collective dissolution evidenced in sanatoriums, hospitals, or
15 battlefields. The common foe is no respecter of persons or places. Too easily we may see either a beloved friend or a so-called enemy laid on the bed of suffering. Has the apparent failure of a body to function normally lessened the avail-
20 ability of the infinite power derivable from universal Mind, by which to impel and govern all bodily action? Is there less of eternal Mind at hand to be consciously symbolized by man in body as well as reflected through mind? Spiritual
25 evolution furnishes positive evidence to the contrary. Mind is God, ever present, whose intelli-

gent manifestation in all that is conducive to life 1
and health is demonstrable in obedience to the
unchanging laws of Science. Common consent to
error is the relentless jailer, binding an unpro-
testing mankind in bonds of suffering. The mis- 5
take of believing that a man's real individual
consciousness originates in so-called "electrical"
energy, of which his human body is said to be
formed, apart from mental control, distorts the
human concept of true personality, and in belief, 10
disconnects man from harmonious relations with
the environment in which he moves. The men-
tal element in all human existence is ever at work
evolving its own phenomena.

Practical demonstration of the Science of unity, 15
by a voluntary association in a right purpose, un-
folds in its natural order the unfailing method
by which we can apply, rightly, the irresistible,
constructive mental power of advancing human
thought. The unseen power for good at work 20
through obedience to the scientific covenant, in
both its letter and spirit, can cause manifesta-
tions of error to disappear, leaving the normal
embodiment of life and health no longer ob-
scured. In order to lift mankind out of age-long 25
beliefs in some unseen power impelling disease

- 1 and death, mankind must utilize the full mental
and moral might of the God-inspired spiritual
agency of a covenant unity in the right. Christ
Jesus, the greatest metaphysician on record, em-
5 phasized the essential need for a covenant to
adjust and maintain the balance of human in-
terests. His teaching of mental power, beginning
with but a grain of faith, was scorned by the
organized temple worship of his day.
- 10 Building upon the premise that all reality
proceeds from Mind, it should not be difficult to
conceive of the present possibility of a higher
individual manifestation of being. A complete
change of the general misconception of life as
15 developed from a so-called material basis, to the
true concept of its universal mental origin,
would cause so-called material limitations to
disappear from human experience. Such a dis-
appearance would leave apparent a better body
20 and truer expression of being, in which phenom-
ena would be no less tangible to the higher
sensibilities.

We can readily conceive that if the body, lying
prone after decease, were to disappear before
25 our eyes, we should hardly be surprised, on turn-
ing round, to see our friend talking to us as if

nothing had happened. When a majority of the 1
beliefs in mortality that entangle human thoughts
are reversed, and the truth of infinite Mind as
expressed only in intelligent existence is accepted,
mystery will disappear and the whole earthly 5
scene will become clothed in new light, invested
with a new meaning. General hypnosis, brought
about by uncorrected common belief, causes
the human body to cease action at the limit fixed
by that common belief, unless reversed by the 10
demonstration of Science. To escape from the
hypnotic influence of a general mistake, the indi-
vidual must change his own mental standpoint
to the eternal basis of Life, the one perfect Mind,
and act in consistent obedience to his changed 15
mental conception.

On waking from the experience of death, man,
being mental both in mind and body, would still
be conscious of a bodily form. Paul realized that
God gives to every man a body. Since God is 20
Mind, the body must originate mentally and not
in any so-called material substance. Ever-
operative Spirit is the universal architect of
conscious existence, always operating according
to design in moulding the expression of thought. 25

Every germ of mortality from which springs

1 disease is simply some belief opposed to perfection. Such a belief develops a spurious manifestation not according to any law of the Science of being, but as the result of disobedience, con-
5 scious and subconscious. A strong conviction of the falsity of any supposed law of evil, and the recognition and acknowledgment of the infinite and ever-available power of Truth and Life, is definitely constructive. Man, the offspring of the
10 one Mind, God, must inherit all good, including whatever is requisite for health and happiness. This truth is beautifully expressed in the New Testament parable in the Father's reply to the elder son's complaint of the narrow limits and
15 drab experience in his daily routine: "Son, thou art ever with me, and all that I have is thine." But even the son must ask in order to have.

The metaphysician's understanding of the supremacy of infinite Mind and the spiritual law
20 of health and happiness, added to the individual patient's hopeful outlook, tends to outweigh specific error and cause a change, be it immediate or gradual, from diseased to healthy conditions. World-reaching results of collective heal-
25 ing may be effected by the scientific community's positive conviction of the law of immor-

talities meeting an uprising human hope. Theory 1
alone, apart from practical evidence, will never
change a single mistaken belief clung to by a
majority. Citations of abstract doctrines and
far-distant promises, unsupported by actual 5
demonstration of the destruction of sin, are not
sufficient to heal disease permanently.

Rudimental information relating to mental
Science has for some years been presented for
public consideration. Testimonies of mental 10
healing in thousands of cases have been publicly
given at meetings held especially for the pur-
pose by Christian Scientists and other religionists.
Objections have been repeatedly made that
the healing in a majority of cases has been of 15
minor ailments, although cures of organic disease
have been recorded. No unprejudiced thinker
could seriously suggest that this vast body of
evidence is wholly incorrect. Making full allow-
ances for some inaccuracies, ample proof remains 20
that the body is subject to mental and moral
control, inasmuch as all manner of ailments have
been treated individually by the same mental
remedy with a large proportion of beneficial re-
sults. How many of the listeners to those testi- 25
monies have paused to reflect upon the far greater

- 1 results that must be obtainable by harnessing the mental element of faith in oncoming good and applying it systematically for the destruction of sin and consequent *prevention* of disease?
- 5 The mental healing of disease could never alone teach the universal design and rules of moral and spiritual evolution. In this epoch, there has dawned on general human consciousness the evolutionary truth that all discord can
- 10 be overcome by destroying the elementary beliefs of evil in which it originates. But the process of collective mental purification of human consciousness must be wrought out under the scientific covenant. Each member of an organ-
- 15 ization, as of a human body, shares in some degree the personal change effected through mental and moral chemicalization produced by the all-pervading presence of a new and true idea. Each member likewise reaps the mani-
- 20 fold benefits that become available through the collective oneness of purpose. No matter what form discord may assume, whether moral, physical, civil, or religious, it can be caused to disappear when understood to have no principle but
- 25 to have originated in a false belief. An illusory belief can become embodied as disease only

through its acceptance by the common consent ¹
and individual fear connected therewith.

Vast stores of unused mental resources are available to humanity for the prevention of visible evil through a collective growing conviction of ⁵
God as perfect Mind, and the immortality of all that is good and true. The greatest possible estimate of unutilized energy in the movement of the winds and tides, or in unreleased so-called electrical energy, is small compared to the mental ¹⁰
might available to man when acting in collective acceptance of, and obedience to, the demands of Science. The intelligent utilization of that all-potent Mind-force everywhere present awaits practical, harmonious embodiment of each origi- ¹⁵
nal idea of Truth as logically discerned. The correct application of released mental power undoubtedly requires the highest intelligence and purity of motive and action. Healing of the greatest number can be accomplished in pro- ²⁰
portion to the assimilation by mankind of the universal design of Truth's central unfoldment and its receptive circle.

It is through seeking and finding and active service in making known the truth that every ²⁵
human need is met in Science. Man recognizing

1 himself as the spiritual expression of Mind will naturally love his neighbour. The mental and vital relationship of one and all mankind is traceable even in the motive which impels the
 5 production of mechanical invention; wherever a collective need is felt, there is forthcoming the individual discovery.

It is a fallacy to assert that "God acts," and expect harmonious action to result according to
 10 unalterable laws of Mind while ignoring man's part of active obedience to those laws which govern all action. How can discord be averted in such circumstances, when obedience to law is the condition of concord? The common belief
 15 supported by an unprotesting resignation of a majority to the evil suggestion that all must die, is a subconscious, degenerative influence at work in the deeps of human nature. This unseen enemy depletes mental energy and is directly related to
 20 each and all of the various personal changes which culminate in death.

The hypnotic circle of an agreement with death has caused the greater part of human thought to fall asleep, and in that condition to remain
 25 unaware of the design of Life impelling unfoldment of the laws which govern the demonstra-

tion of Truth and Life. From a circle asleep no ¹
higher demonstration need be looked for, to point
hungering humanity Lifeward. But the reign of
evil in all its varied manifestations of disease,
accident, murder, war, suicide, and senile decay is ⁵
strictly limited. Sin can hold sway only *within*
the curved prison wall of a sleeping common con-
sent which must suddenly dissolve in a collective
awaking, through the escape of the uprising in-
dividual consciousness. Science, demonstrated ¹⁰
in applied metaphysics, is arousing the world's
hope, and opening wide the prison door.

The mental power resident in a conviction of
immortality has been more or less ignorantly
reversed on the plane of human action by well- ¹⁵
meant civil laws that pander to the opposite
belief. The resuscitating mental energy of uni-
versal Love reflected, is excluded from associa-
tions bound by unprogressive rules. Bound-
less joyous possibilities pervade a community ²⁰
united in conscious agreement in unfolding truth.
The life-giving effect of mental energy that opens
heaven to humanity, has remained practically
undiscerned and therefore unutilized except by
the few.

25

All destructive elements are related to temporal

1 manifestations of life misconceived as material in
 origin and therefore subject to the discords of so-
 called matter. Life so lived may well be described
 as a dream. By relinquishing the central false
 5 belief of life as originating in matter, and con-
 sciously accepting the fundamental fact that all
 life is in, and ever sustained by, Mind, the human
 mind rises simultaneously to a new outlook on
 life. Each new note as sounded by the utterance
 10 of a new idea on the scale of immortal being, is
 caught and answered in glad response according
 to the individual preparedness for the higher de-
 velopment. Purity of purpose and obedience to
 Principle are the leading factors in the healing
 15 of human discord on the smallest as also on the
 largest scale.

Until a man awakes to the fatal effects certain
 to follow the entertaining of thoughts of evil in
 any form, he must suffer for permitting their
 20 intrusion. As described in the New Testament
 parable, the strong man while asleep may easily
 be robbed, but "if the goodman of the house" is
 made aware in time of the intended theft, he will
 be wise enough to meet the intruder awake and
 25 not suffer his house to be broken into. The house
 corresponds to the body; the "goodman" to

the individual consciousness awake, or asleep. 1
Through the divine impulsion of the movement of
applied metaphysics, mankind is awaking to find
and exercise his inherent capacity of right think-
ing; this affords abundant protection from the 5
intrusion of thoughts of evil, which would ob-
struct his higher self-development.

While it is essentially the purpose of the meta-
physician to prove Mind's power in the healing
of disease, it must be remembered that in abso- 10
lute Science there can be no disease to heal.
How is it that the infinite source of recupera-
tive Mind-force has been left for countless cen-
turies almost untapped, while drugs and physical
hygiene have been feverishly exploited to reno- 15
vate depleted nervous energies? Is it not chiefly
because the voice of the discovering minority
has been silenced? Have not man-made laws of
limitation too often been permitted to support a
fatal opposition to the laws of God? 20

The first question to decide is our own mental
attitude toward the common enemy. Strange as
it may seem, only a minority on earth, even to-
day, openly declares death an enemy to be over-
come; and yet, an inconsistent majority takes 25
elaborate precautions against its most distant

1 approach! But is not the minority, persistent in its conscientious protest, a sign that the midnight of materialism is past and a general awakening at hand?

5 A co-operative effort to direct human thought aright is needed to outwit and destroy disease and death. That such an endeavour in metaphysics applied by a minority is broadening its field of influence and rising higher, fulfils the un-
 10 changing order in the universal design; and evidences the higher hope and ultimate victory over all evil. Harmonious action is the natural result of all progressive developments that coincide with the universal order. The upward and out-
 15 ward movements of a scientifically organized minority save it from otherwise disastrous collisions with the barriers formed by common consent to outlived routines.

The law of mental cause and effect is the
 20 basis of the New Testament teaching. The higher theory of the design of Mind with its positive centre and receptive world circle, and of an opposite counterfeit manifestation are indicated in one verse of the New Testament:
 25 "For as by one man's disobedience many were made sinners, so by the obedience of one shall

many be made righteous." That deep thinker, ¹ Paul, declares that death came into the world as the result of one man's sin which became general. The whole human record supports the fact that evil imitates, in the development of dis- ⁵ cord and chaos, the same order as that evidenced in new unfoldments of truth and life. The laboured development of a positive error, from its individual beginning to its saturation point of collective development, produces only a ¹⁰ counterfeit, which comes to a sudden termination. The counterfeit of the design of Life embodies the fatal limits of false beliefs, and therefore presents an exact opposite of Mind's universal design of conscious uninterrupted self-devel- ¹⁵ opment. In either case the vital relation of the individual to the community, the positive mental centre to its circle of response, in contrast to a negative centre, is shown. The nature of evil in all its forms was described by Christ Jesus as ²⁰ "a liar, and the father of it." According to his teaching, therefore, whoever denies the truth of a single new fact of existence is "the father of" subsequent denials, and responsible for the collective evils that must result from the first lie. ²⁵

Humanity, beset with multiform discords

1 and suffering, is rapidly nearing a general disillusionment. The momentum of the human struggle for existence, in the face of increasing dangers, has resulted in more readiness to relinquish outgrown positions and willingness at
5 least to examine evidence of the higher spiritual laws of harmony. These propitious signs also indicate the strengthening spiritual grasp of the ever-advancing minority on the unseen waiting
10 good.

It is natural that a universal design must be adequate to impel universal progress. The true co-operation that promotes harmonious action also increases man's love towards his neighbour,
15 and engenders a desire to help one another to resist whatever is known to endanger the common well-being. Both health and happiness are augmented by truly loving our neighbour; disease and death are accelerated by a collective
20 disobedience to Truth's commands.

According to the false theory of a material existence, spiritual realities are wholly speculative, and undemonstrable. Man's body has been believed to be formed of a substance radically
25 different from his mind. For this unsupported reason, the human body has been supposed to

be only partially subject to mental and moral ¹ control.

There is neither possibility nor opportunity for inertia in a body which symbolizes Mind's harmonious action. All real phenomena unfold ⁵ from the one Mind, and must partake of the nature of their common origin. Even the smallest spiritual manifestation of infinite Mind must be fadeless, and adaptable to the unfolding higher conceptions of goodness, grandeur, and ¹⁰ loveliness, that must ever characterize spiritual man and his environment.

Webster defines inertia as "that property of matter by which it tends to remain in an existing state of rest, or of motion in the same straight line ¹⁵ or direction, unless acted on by an external force." While generally believed to be a fundamental property of so-called matter, inertia is, in fact, a strictly mental effect of the artificial limit fixed by conscious and unconscious opposition to the ²⁰ universal laws governing uninterrupted progress. It arises from the belief in a theory of life as unfolding from two opposite sources, Mind and matter, with human existence swinging like a pendulum between the two extremes. ²⁵

Earthly experience, the outward effect of a

1 common acceptance of the theory of mis-called
matter, has been supposedly disconnected from
the conscious operation of the higher moral and
spiritual laws of life and health. This has left
5 mankind subject to temporal forces evolved
by the degenerate elements of false inhuman
beliefs of sin and death. Life unfolds the opera-
tion of the laws of Mind in practical demonstra-
tions of the truth discerned. Through obedience,
10 human consciousness can express a higher mani-
festation of existence. Science demonstrated
explains all so-called bodily mechanism as no
less mental in its intensified outward formation
than in its unseen inception. In the reality of
15 things, of which the visible earth is a complex,
shadow symbol, every visible embodiment must
express the harmonious operation of ever-active
Principle.

Chemical compounds have been conceived by
20 mankind as composed of matter-substance.
These compounds have been applied as material
remedies for disease which has resulted from self-
imposed limitations. The healing that follows
the use of drugs is a literal illustration of the
25 self-destructive methods of mis-called material
existence when physical discord is caused to dis-

appear by application of its own elements. But ¹
if a fever, believed to result from physical dis-
cord, can be destroyed by a mentally selected
compound of physics, is not the mind proved
superior to the drug? The individual human ⁵
mind, while resting on an illusionary semi-mate-
rial basis, participates in the universal belief
relating to the drug. This belief includes the final
decomposition of all so-called matter, which if
pushed to its ultimate issue, would involve de- ¹⁰
composition of the human body.

Through the practical illustrations of truth in
scientific metaphysics, error can be forced to its
moral limit in time for exposure and reversal
before reaching its final *personal* limit in bodily ¹⁵
suffering. By the practical moral urge, a whole
community can be mentally awakened to its
danger in time to forsake a mistaken standpoint
and so avert bodily suffering. The theory is
false that man has no inherent power to develop ²⁰
the continuity of individual consciousness and to
govern his own body.

Until humanity awakes to the truth that Life
is demonstrable in Science, human bodies are
like galley slaves, bound to a basis of miscon- ²⁵
ceived physical limitations evolved by the com-

1 mon consent. The control of the human body can
 be gained only by an understanding of its mental
 origin. To maintain any limit whatsoever to the
 range of man's true consciousness — always
 5 present in the human race, to be manifested — is
 to bind within that limit all who accept it. Man's
 spiritual body is held within his true conscious-
 ness and scientifically related to the collective
 mentality on the visible plane of action. The
 10 deific power of Mind operates through universal
 laws governing all action. Beginning with two or
 three, a community — whether church, nation,
 or world — if scientifically organized to embody
 the true facts of being, is consciously allied to
 15 omnipotence.

Love rules the world and its inhabitants and is
 the living Principle of every man. So vital is the
 scientific nature of the common tie of brother-
 hood that binds humanity in a unity of good
 20 which excludes false beliefs, that the demon-
 stration of life itself hangs upon it.

The time has now come when physician and
 metaphysician can assuredly meet in scientific
 co-operation on a plane of common humanity —
 25 the alleviation of human suffering. Too long
 have they been considered antagonistic, the one

to the other. In the first period of mental healing, a mistaken concept of the nature of all temporal means, as substantially material, obtained credence. It is vital to the general interests that this misconception be corrected and the various mental and moral stages in the healing of disease understood in their order.

Intelligent co-operation with the faith reposed for centuries in medical means is not a fusion of methods, but the humane addition of mental power to the common hope in temporal means. This in no way intrudes upon or interferes with the entirely distinct medical procedure. The time has come when the claims of error are impelling the wider recognition of the one Mind as the sole sustaining element of human life. The condition of the world calls for general knowledge of the Science of Mind operating in the greater effect producible by the systematic application, both conscious and subconscious, of mental power. Obviously then, the minority first to perceive the saving truth must bear a vital relation to the majority. The endeavour must be to utilize intelligently the greatest quantity of faith to produce the maximum of good to the greatest number. This method is eminently

1 scientific. In the healing of the greatest number,
the greatest faith must clearly be attainable
today through the co-operation of physician and
metaphysician, each contributing the element
5 needed to supply the other's lack. But to *prevent*
discord another method has to be invoked and
another agency employed.

Each stage in the progress of mental healing
is bringing to light new laws of Science that
10 impel a higher obedience productive of the
greater good. Although in the individual ex-
perience faith may effect a cure, it is wholly inad-
equate to meet the radical demand of the next
stage — the *prevention* of suffering. To pre-
15 vent disease requires the destruction of the de-
generate element of wrong belief in which it
originates. Were this not so, healing by faith,
smoothing the pathway of error, would result
in the multiplication of disease, and place a
20 premium on vice — a sin cancelled today and
the sinner returning tomorrow to seek absolution
for further delinquencies.

The increasing need for collective healing, and
still more for prevention, demands that the
25 rules of Science which govern all higher develop-
ment shall be understood and applied. The

mental power of human consciousness on the 1
side of life and hope must be harnessed for more
effective application in the healing, self-govern-
ment, and higher development of humanity.
The scientific co-operation of physician and 5
metaphysician is both mental and moral, for
there is no real substance other than mental, in
varying degrees of intensification. It is a dan-
gerous misconception to attribute some definite
power of evil to medical means, instead of recog- 10
nizing them as part of the phenomena of the
human mind, embodied mental concepts origi-
nating in the same limited beliefs of substance
as the body to which they are applied. When the
human mind advances beyond its old beliefs of 15
limitation, the human body, its phenomenon,
will be proportionately transformed.

In accordance with the rule that the greater
controls the lesser it becomes necessary that the
metaphysical method adopted by the small mi- 20
nority of mankind called Christian Scientists
should be added to the faith and hope of the
majority of mankind. In no other way can the
universal destruction of disease be accomplished
on the present plane, and its obstruction to Life's 25
higher unfoldment ended.

1 The true metaphysician by his treatment
supplements the healing efforts of the doctor,
and touches to new issues every grain of the
patient's faith in life and good until there is no
5 disease to heal. The mental quality of universal
faith and hope is directly constructive, and it
must be enlisted on the side of health; indeed, it
cannot be dispensed with. The healing value of
faith and hope must be estimated quite apart
10 from any miscalled material efficacy credited inde-
pendently to the drug or other agencies employed.

As by an awakened faith one man may be
healed, so according to the faith of a majority
in all good, may the world be healed; or, una-
15 wakened, die. The common faith of the majority
in a suppositional inevitability of disease, or
even death itself, becomes a governing power
producing degenerate effects on the visible
plane of action, until reversed by Science. Un-
20 progressive faith grows blind through mental
apathy, and leads to worse disasters. Unless
advance is made to the next step in a higher
understanding and demonstration for the con-
trol and destruction of sins, the Science of mental
25 healing would again be lost as it was in the days
of primitive Christianity.

It devolved upon Christian Science, in its 1
first period of organization, to demonstrate
the simple rule of faith. Its higher develop-
ment has been confronted with the more diffi-
cult problem of the collective destruction of 5
sin. Jesus, far in advance of the unresponsive
listeners of his day, declared that "the Son
of man hath power on earth to forgive sins."
The early Christian Church left no record of
the collective metaphysical destruction of sin 10
and consequent widespread *prevention* of moral
and physical discord. Instead, the Church's
early faith became dimmed by dogma and
ritual until it completely lost sight of the
beneficent utilization of mental power, and its 15
mighty possibilities for the race.

The demand upon the primitive Christian
Church for the deepening of faith into under-
standing of the higher laws of Mind is pressing
even more urgently, upon every thinker in this 20
age. The whole race should proceed to con-
nect vital individual interests with ever-widening
circles of receptive thought. The laws of Science
governing mental healing and prevention must
be called into conscious operation for the infi- 25
nite present possibilities of good to be embodied.

- 1 Mental treatment must become available impartially for all who will accept it.

We must realize that each rule of Science has a collective as well as an individual application.
5 And although it is a fact that while individual faith, and possibly a crumb of understanding by the healer, has frequently sufficed to effect a cure, faith alone is not adequate to supply the greater collective demand of the present pe-
10 riod. There must be the collective destruction of the degenerate elements of wrong beliefs in which all disease originates — the envy, hate, prejudice, anger, malice, and other forms of evil. To obtain the greater moral force needed, it is
15 necessary for the minority of advancing metaphysicians to gather together and link up with the greater quantity of faith, hope, and intelligence expressed by an outside wider circle.

The questions may be naturally asked: Why
20 was it possible to heal in the early period that followed Quimby's discovery in face of the common belief of the world majority? and why did the healing become increasingly difficult as the Christian Science movement progressed and its
25 claims became more widely known? The answer to these questions brings out more clearly the

eternal order in the operation of Science. In the 1
introductory stage, the new method was practically unknown, and its adherents were able to work without meeting any *conscious* mental and moral opposition of the greater number. The 5
general antagonism was lying dormant and in that condition offered no opposition to the power of an individually awakened absolute faith and growing conviction of Mind's ever-operative, supreme power as demonstrable. 10

To establish the proof that disease could be healed by mental processes alone, Quimby had rejected the use of drugs and medical means and this practice was continued during the period that followed in which the first rule in mental practice, "according to your faith" was demonstrated in a degree. Jesus had illustrated this rule in his own healing work when he said to the blind men "Believe ye that I am able to do this?" and upon receiving an affirmative reply gave the 20
assurance, "According to your faith be it unto you."

But it requires a higher demonstration to control and destroy the false beliefs in which disease originates. Individual prohibition of medical 25
means could continue safely only until the pur-

1 pose for which it was intended was accomplished:
namely, to furnish the practical evidence of men-
tal cause and effect. Mind impels perpetual
progress. Then must follow the recognition of
5 the place occupied by the metaphysician in the
wider application of mental healing. It must be
obvious that before health can be universally
established the mental power of faith in good
must be utilized to its greatest extent. Christian
10 Scientists did not, in the first period, perceive
that the marvellous results of individual faith
must involve also the present responsibility of a
vast collective application; and that as with the
individual so, according to the faith of a com-
15 munity in good or evil, must that community be
helped or injured.

A minority, content with the first stage of
metaphysical healing, developed unfortunate op-
position to medical aid. With the wider publish-
20 ing of the new gospel of healing, the latent opposi-
tion of the majority — the heritage of a mistaken
common belief of ages in so-called material
remedies — awoke and became fully conscious.
Therefore, the mental element recognized and
25 utilized by the minority came into dangerous
collision with the greater mental power embodied

by the majority of mankind having hope of re- 1
covery through faith in medical means added to
a strong conviction of the power of God to bless
those means.

While the small body of metaphysical healers 5
and a greater number of mankind remained posi-
tively opposed in their beliefs relating to the
treatment of diseases common to the race, each
body became mutually more repellent. The next
step was taken by a minority of Christian Scientists 10
who instituted scientific co-operation between
metaphysician and physician raising definitely
higher the general hope. For, despite the marvel-
lous skill and measure of success attending modern
medicine and surgery, every doctor will admit the 15
limitations that beset his highest hopes. The step
taken by the new organization to supplement
medical endeavours won response from an outer
circle. The early antipathy between the physi-
cian and metaphysician has been broken. Good 20
will replaces regrettable inconsistencies. A fatal
mistake of many years has been reversed, and all
healing raised to a higher basis. This effect
illustrates the law of cyclic unfoldment in peri-
odic succession.

25

In reality there can be only one basis of life,

- 1 the mental. When an individual resorts to medical means to gain temporary relief from suffering in cases where the metaphysician called upon has failed to bring the needed relief, that
5 individual has not dropped to a miscalled material basis. Relief so obtained comes through intelligent utilization of the vehicle believed by a majority to be effective in that special condition although at best within narrow limits.
- 10 The metaphysician no longer considers medical remedies material, but mental phenomena, however tangible to human sensibilities. Metaphysical treatment changes the *beliefs* manifested in
bodily discord and so removes what obstructs
15 the embodiment of health and peace. This mental treatment transforms the distorted viewpoint of the individual, or of the community, whichever be the patient, bringing thought into coincidence with the higher laws of eternal Mind and
20 its harmonious reflection. By this method the ravages of disease can be healed and normal bodily conditions restored collectively, in accordance with the higher individual discernment, and in proportion to the general faith and understanding at work.
25

The Christian Scientist if really conscious of

mental cause and effect would be placed at a 1
greater disadvantage today than any other sec-
tion of humanity by a mistaken prohibition of
drugs when the majority of mankind has not
perceived Mind's supremacy. The great spir- 5
itual facts of Life cannot be forever denied;
they will come to the receptive consciousness in
the right order bringing peace, hope, and joy.
The universal reign of the one Mind will be dem-
onstrated by the conscious harmonious evolution 10
of life.

The time has come when the mental power
resident in true human consciousness must be
recognized, and allied to moral force generated
in scientific co-operation for the far more effectual 15
healing and prevention of disease than has
hitherto distinguished the efforts of either phy-
sicians or metaphysicians. To reflect the one
Mind scientifically the individual endeavour to
utilize mental power should be linked up with 20
the collective purpose for the common good.
Those who think to utilize this power to save
themselves from suffering, or for other merely
personal ends while attempting to avoid this
demand of Science will make shipwreck of their 25
hopes.

1 The collective prohibition of medical aid, while the majority of mankind has neither recognized nor acknowledged Mind as God, could only increase fatal moral antagonism between
 5 the metaphysician and physician. It is no exaggeration to call such antagonism fatal since the methods of the latter are allied to the healing influence of the faith, hope, and love of the rest of mankind. Whoever places himself in such
 10 a predicament must be found actually fighting against the qualities of God, for is not God expressed through the human consciousness in varying degrees of truth and love? Any method of healing must become reversed to produce directly
 15 opposite effects, on the plane of action, if divorced from the resuscitating mental element of the faith and hope of a majority of mankind in an unseen power able to heal, through whatever means are honestly *believed* at the moment to
 20 be best.

With the knowledge of God as Mind and inseparable from even the smallest manifestation of life and love, comes the individual recognition of man's responsibility and capacity for service to
 25 be performed for universal humanity. Each single unit of human consciousness expresses, in

some degree, the triune Spirit—Life, Truth, and 1
Love. The collective human mentality must,
therefore, be recognized as a compound unit of
consciousness, and this enlarged individuality
must be taken into account in every organized 5
movement. The true healer adds faith to faith,
hope to hope, and multiplies the recuperative
mental energy, never separating his thoughts
of life from evidence of either quality. Who can
vision the glorious effects resulting to mankind 10
when the healing influence and spiritual power
resident in the world's hope, faith, and love are
openly united with the one Mind, the great First
Cause. Scientific co-operation of faith and hope
in good is Love's persistent, irresistible demand 15
upon man; and this right impulse, obeyed, is
sufficient to redeem mankind from all disease.

The statement that good is greater than evil
remains a pure abstraction until supported by a
demonstration of the greatness of good in qual- 20
ity and quantity. When the beliefs of a ma-
jority are found enlisted on the side of specific
wrong, weighing against the human welfare of an
advancing minority, the wrong must be exposed
and forsaken, relations readjusted, and all in- 25
terests re-united, in order to make general prog-

1 res possible. In scientific co-operation the mutual obligations are so adjusted that the good embodied by the advancing minority is proved essential to meet the human need of a back-
 5 sliding majority. When all human hopes of life are seen, by recognized leaders of thought, to rest on obedience to the higher laws of Mind, the change of a whole world's viewpoint can be quickly achieved. Truth, inseparable from its
 10 reflection in human life and love, will always win a majority to its higher standard in a final contingency of organization. The true ideal must be lifted up before it can attract men toward it.

Goodwill becomes available not by alienating
 15 but by harnessing for beneficial application the best elements of the human mind, — the universal reflection, in degree, of the ever-operative Mind that is God. Universal health and harmonious progress await this unanimous activity as shown
 20 in the process of scientific organization in applied metaphysics. There is a method by which to readjust the mutual interests of a majority when on the side of specific error, and those of a minority on the side of the opposite truth. The
 25 never-failing plan by which this can be done is by a scientific co-operation that confers mutual

benefits in the furtherance of the right, and admits no preponderance of personal interests. In such a collective endeavour, the fulfilment of obligations mutually agreed upon will always meet an outside response. And this response from the wider circle is needed; it is part of the design by which to impel the progressive world development of life and health in a consciously increasing unity of good. The scientific parent centre will amend and develop its covenant to adapt its body corporate to the new conditions that must continue to unfold beyond the limits of a past period and its earlier educational footsteps.

Whatever be the visible channel for the healing influence believed by a majority to constitute the greatest probability of success, it should be recognized that the mental element alone is operating to produce the effects. Through the decree of the human mind enacted by the common consent on the side of hope in recovery, a man may be helped by a drug; but let it be remembered that by the same decree, if pronounced on the side of error, his body may be harmed, unless protected by a strong individual conscious alliance with the operations of the perfect Mind. This truth covers all states and

1 stages of healing; it rests upon the mental nature
of all means utilized. Visible phenomena can
neither be reduced to subjection nor regenerated
by those who mistake symbolic forms for the
5 underlying realities. Whether in the form of
drugs or of surgical instruments, all things per-
ceptible to the senses are mental in nature and
origin. Even illusions are subservient to the laws
of Mind, obedience to which can cause them to
10 disappear.

It is unscientific for a metaphysician to meddle
promiscuously with drugs or other medical reme-
dies; such methods must properly be carried out
by those educated to the highest common stand-
15 ard of medical efficiency.

The mental quality of faith and hope in the
possibility of recovery from disease is always
constructive, and operative on the side of life,
and therefore on the side of God, Mind, the
20 source of all existence. The healing value of such
faith and hope of a majority must be estimated
quite apart from any suppositional material sub-
stance credited to the drug or other agencies
employed.

25 If a case does not respond to mental treatment,
scientific co-operation of physician and meta-

physician is, in accord with justice, mercy, and 1
sanity.

Metaphysicians while in a minority cannot heal
disease on a collective scale, if refusing co-operation
with a majority in its highest moral en- 5
deavours for recovery of the sick. If a minority
attempt to act in defiance of the greater number
of thoughts enlisted on the side of health, the
effect upon that minority must be disastrous.
No individual or community can dominate a ma- 10
jority of mankind on the side of specific right;
its common consent demonstrates the greater
power on the specific issue.

The physician has already the mental support
conferred by the faith and hope of a majority of 15
mankind in his method. But its healing effects
are mentally neutralized and limited by another
belief of that same majority, that disease and
death are both inevitable.

Doctors with the best intentions and the 20
greatest human skill neither claim to eradicate
disease nor to establish by temporal means the
health that is the eternal right of man. Against
all their methods is arrayed the immoral force of
the world's majority of beliefs in the inevitability 25
of death. Unless that belief can be changed, all

1 conceivable human precautions against contagion
from disease are unavailing to prevent its re-
currence, without the aid of applied metaphysics.
The very limitations accepted by the adherents
5 of mis-called materiality necessitate co-operation
of the physician with the true metaphysician for
the final uprooting of disease. However tangible
to the senses may be the apparent embodiment
of a lie, or of any number of lies, their continuance
10 must be limited to the hour when appears tan-
gible evidence of the opposite and original truth.
In the face of positive evidence the veriest tower
of Babel must fall to the ground.

When the metaphysician co-operates with the
15 physician in the cure of a patient, the elements
of faith and hope of the majority on the side of
temporal means conjoin with the more potent
element of a right understanding on the side of
Mind's eternal power and its correct utilization.
20 Thus may be formed a unit of mental energy
purified from all past beliefs in any other sub-
stance, and adequate to exclude disease.

Apart from true co-operation between phy-
sician and metaphysician, the majority of the
25 human race must continue to suffer and die.
The constructive purpose of the advancing minor-

ity of mankind must be and is to change the 1
false beliefs of the majority from fear to hope,
from faith in recovery to the higher recognition
of the practical possibility of preventing disease
and death, to enable man to take his own part in 5
successive periods of new unfoldment.

In the orderly course of healing, the work of
the mental practitioner lies in consecration of
thought, tongue, and pen, to meet the require-
ment of normal health, according to and beyond 10
the common standard. Before the unreality of
matter and the tangibility of the purely mental
phenomena of Life has been grasped by the
majority there is an intermediate experience
between the extremes of metaphysical abstrac- 15
tion and gross beliefs in materiality.

In this intermediate stage of healing, who
would not condemn as inhuman a merciless
refusal of medical means to lessen suffering? Is
there even a theorist of abstract metaphysics 20
who would today close the doors of the hos-
pitals, even for one hour, against the possible
victims of disease, accident, and war, the out-
come of false beliefs still to be destroyed? Mental
practitioners as well as other sections of human- 25
ity owe a debt of gratitude for the healing work

1 done by those medical institutions. He who is
ungrateful is unscientific.

There is no shadow of doubt that the highest
standard of healing in the world today is the
5 scientific co-operation which utilizes every
“grain” of human faith and hope on the side of
recovery, consciously realizing its spiritual power
as the reflection of universal Mind. Thousands of
invalids can learn by their healing that the
10 Golden Rule of doing unto others as we would
have them do to us, is a fundamental law of civili-
zation, health, and immortality. This higher
educational mental and moral process is one of
the radical differences between scientific healing
15 and what is called psycho-analysis; another vital
difference is that every true metaphysician ac-
cepts the scientific overcoming of death as a
present practical possibility.

Delay is not only suicidal, but cruel and merci-
20 less toward suffering mankind. Disease goes
on in spite of all the doctor's best efforts to
grapple with it unaided by true metaphysics.
Blind faith in any religious theory is even more
fatal than is blind faith in any temporal means
25 of healing. A mistaken belief is an unseen in-
fluence which, until corrected, is working out evil

ends on a collective scale through mental conta- 1
gion. A single false belief, *collectively accepted*,
is so disastrous, until changed, that its effects
are sufficient to indicate the opposite good pro-
ducible by an agreement in the right. 5

Mental practitioners, beginners, who oppose
co-operation with the people's common faith in
God, are not qualified to render safe and effective
aid to patients or to doctors until their own
understanding of the universal order and appli- 10
cability of mental methods is established. For
effectual healing, the rudiments of the Science
of mental formation must be understood, and
human *thought* purified from much that impedes
progress. To authorize as "practitioners" those 15
who have not themselves learned the danger
that accrues from collecting cases of disease in
sanatoriums for *purely* metaphysical treatment,
and only in extremities calling upon the physician,
is to confuse each scientific issue, multiply dis- 20
ease, spread contagion, and hinder, instead of
hasten, the attainment of universal health.

While the world's hope of health, and its faith
in recovery are vested to a great extent in medical
means, it also associates those means with the 25
operation of a supreme unseen power. But com-

1 paratively few acknowledge Mind as God, the
source and all-supporting basis of life; and the
correct application of mental power as the final
healing process. Obviously, then, this minority
5 must bear a very vital relation to the welfare of
the vast majority of mankind.

The fact that death is caused largely by the
individual failure to outweigh the belief of a
majority in the necessity of death, should awaken
10 the careless to the responsibility shared by each
one. Mental apathy is the cause of untold suffer-
ing. There should be a growing aspiration to
demonstrate the perfecting of health through
moral and spiritual evolution. Unless the method
15 of practical, scientific healing were established by
co-operation of physician and metaphysician the
warning words of Christ Jesus must assuredly be
realized that "no flesh should be saved." All
mankind should unite in one grand endeavour to
20 bring the practical realization of the Revelator's
forevision of "no more death, neither sorrow, nor
crying," because "the former things are passed
away." Old theories, creeds, and dogmatic be-
liefs must be laid aside for a simple obedience to
25 the rules of life that relate thought, word, and
deed in the embodiment of a right ideal.

Mental practitioners who cling to the dead letter of outgrown rules would hide their ability of healing in "abstractions." Their mission is to go out into the highways, the well-beaten orthodox paths marked out by the beliefs of ages, and to co-operate in uplifting all human hope and faith to a higher basis. The will to do right is assuredly good will, a permanently healing influence, that expresses in advancing degrees the will of God. Since individual mental treatment through faith and understanding has been proved beyond all contradiction effective in restoring to health the individual sufferer, it follows, logically, that collective faith and positive understanding *united* must multiply in potency.

There is no mystery about Christian Science treatment as it is commonly called. It is nothing that anyone cannot understand and use with "signs following." It is essentially the fervent prayer of realization of the inseparable relation of man to God and all men; a certitude of man's eternal existence in Mind and of the possibility of his ultimate perfectibility under all circumstances as controlled by conscious reliance on Truth. There are many degrees in prayer. It is expressed in the unalloyed faith of a little child; in

1 the cry wrung from despair; in the inexpressible
yearning of those who have long endured; in the
physician's deep desire to alleviate and save; in the
mother's never-failing hope; in the humanity of a
5 great heart; in the world's hunger and thirst after
righteousness — each and all efficacious in degree
in the individual utterance. But the greatest of
all is that realization of universal love in which
the individual prayer unites with the collective
10 highest desire, for the common good. The dis-
covery of the universal design of Life has brought
the broader and higher concept of man's true rela-
tion to his fellow man, and unity in the source
of all good, indicated in the model given by Christ
15 Jesus for a collective prayer.

Universal in purpose, the collective prayer of
healing patterns the universal design of Life.
From the central parent nucleus of a collective
realization, Truth's positive influence unfolds
20 and extends its healing power to bless the nega-
tive receptive thoughts of those in need. High
and low, rich and poor, friends and so-called
enemies, may share alike in its unfoldment from
Mind's storehouse of infinite good; feel the influx
25 of Truth and Love that inspires it; and experi-
ence the rich blessings it carries to each waiting

thought. If "the effectual fervent prayer of a ¹ righteous man availeth much," how much more the fervent prayer of a community on the side of right!

Assuredly the collective prayer of understand- ⁵ ing must avail much. It reverses the human sense of limitation and accomplishes to a greater extent the general healing works necessary in the establishment of the kingdom of heaven on earth. The transformative possibilities of this ¹⁰ prayer in the service of humanity are cumulative and unlimited. Its beneficent influence breathes the spirit of the Sermon on the Mount as, reaching over sea and land, it gathers into a spiritual unity that reflects truth and life, all who desire ¹⁵ good — balancing human interests, binding up wounds, restoring, regenerating, purifying, and ennobling the human race. This prayer illustrates the true method of metaphysical healing, crowns the endeavour of the scientific Church ²⁰ in the service of all mankind, illustrating in each advancing step the practical overcoming of evil by the embodiment of good.

CHAPTER X
THE SCIENCE OF
THE COVENANT RELATION

1 **T**O establish and maintain harmonious
progress on earth, scientific covenants
should be evolved by all representative
social organizations, to harness for highest pur-
5 pose the vast unused ocean of apathetic human
mentality. There is no limit to the mental power
that can be collectively accumulated for sys-
tematic world service when consciously related
to the central new unfoldment.

10 Every moral test of civilization proves that
the agency of the covenant so prominent in the
Bible record is the only way by which individual
and collective harmonious relations can be main-
tained in line with progress. It is essential to
15 protect human rights and privileges from abridg-
ments that must otherwise cause the individual
higher discernment to be undemonstrable on the
visible plane of action.

Human law framed in accordance with the
20 universal laws of Life can heal discord, in-

crease longevity, and maintain health, peace, and 1
progress for the world, simultaneously. Life, lived
in obedience to the demands of Truth and Love,
is laden with a wealth of divine possibilities.

Voluntary bonds of common consent to develop 5
the newly discerned facts of Life make possible
the utilization of the mental energy represented
by every thought of love, life, truth, and right
desire. The covenant is the mighty mental
agency of the creative Word ever unfolding the 10
Science of creation and impelling the system-
atic development of a higher species of man. It
embodies a mental power system operating
through the collective unity linked to the positive
truth. 15

Make a point on the blackboard, and as you
draw around it a circle, you illustrate, in type, the
effect of a collective agreement to a central posi-
tive truth, marking out its field, great or small, of
immediate influence and forming a boundary line 20
of moral obligations round its central ideal. As
all within the circle become imbued with the cen-
tral ideal, the whole becomes a parent nucleus of
understanding and demonstration of the uni-
versal design, whence radiates the truth to a 25
widening circle of receptive faith and hope.

1 The discovery that disease originates in beliefs of evil led naturally to the recognition of the fact that it can be healed by a reversal of the beliefs. Therefore, to destroy thoughts of evil is to *pre-*
5 *vent* disease, and to destroy those thoughts collectively must hasten the day of universal deliverance. More than ever it has become obvious that the control and destruction of evil by means of sound covenant stipulations is a necessity for
10 the preservation of human existence.

Envy may cause a man to commit murder; if, therefore, the envy could have been destroyed in its early stages the crime would not have taken place. Physicians affirm that anger pro-
15 duces poison in the human system; it follows, then, that the resultant disease could have been prevented by destroying the anger. The early destruction of sin in all its phases can be accomplished through the unity of good embodied by
20 the scientific covenant. Obedience to consistent human laws causes an associated membership to experience individually transformative effects that ensue from scientific co-operation. Disobedience to a covenant incurs the moral
25 penalties that have been affixed to neutralize the error and meet the demands of human justice.

By focusing collective thought on the positive ¹ truth a whole membership can maintain harmonious progress.

The ancient covenant of the Levitical code of Israel was limited in its application, there being ⁵ no provision for amending, annulling, and adopting laws essential to a higher development. The scientific order in evolution remained to be demonstrated in these latter days of materialism, through discernment and application of the ¹⁰ sevenfold system of the universal design of Mind. The writer of the first chapter of Genesis gave no key to the evolutionary nature of the system comprised in the seven stages of creative unfoldment. No octave is mentioned. In the periodic ¹⁵ order of Science, the recurring seventh stage impels the unfoldment of a higher ideal fundamental to the life of all.

It is deducible from practical demonstrations of individual healing that among a membership ²⁰ united in scientific agreement with successive pioneer discoverers, health and progress must increase. When the letter of the covenant becomes inoperative, and obedience to higher demands is essential to progress, it is a sign that ²⁵ the collective activity must pause; otherwise

1 fatal results must accrue from conflict between
the spirit and the outgrown letter. All must
enter upon an intermediate interval, precedent
to a constructive new development. This recur-
5 ring pause in conscious evolution is not stagna-
tion, since the advancing minority is on the up-
ward wing. Neither need it be painful; it is the
natural accentuation of spiritual harmony, and
required by the laws of scientific unity to give
10 opportunity for the advancing minority to em-
body, on a small scale, its higher conception.

A new covenant is the demand of each funda-
mental discovery in order to bring about a con-
scious reunion of the older generation with the
15 new, on the higher mental and moral basis.
Those who have become dissatisfied with out-
grown rules, which obstruct progress, are the
first to gather on the higher standpoint. The
embodiment of the higher ideal will be adapted
20 to the changed environment. Thus, under the
covenant union of fourfold interests — moral,
physical, civil, and religious — the good gained
in one period is constitutionally inherited by its
immediate successor while the outgrown cove-
25 nant can be painlessly dissolved.

To remain bound under rules when unfold-

ment ceases in the positive centre reverses the ¹ effect of the covenant and causes the whole circle to become opposed to progress. Instead of evolution is manifested devolution; instead of health and progress is found mental and moral ⁵ discord ultimately manifested in disease and increasing mortality.

An outgrown form of organization, whether of a world, a nation, or a small social community, is no longer adapted to meet the unfolding de- ¹⁰ mands of Life. It can neither embody the greater human capacities and individual rights and privileges essential to life, nor retain those already gained.

When declaring the Church's highest pre- ¹⁵ rogative, Christ Jesus indicated the irresistible potency of the covenant in its binding and loos- ing capacity as holding "the keys of the kingdom of heaven" (Matt. 16:19). The scientific church covenant illustrates the ideal method of release ²⁰ and readjustment. It makes provision for the entire membership to be "loosed," officially released, from its accepted obligations at the right time; for, when those regulations are no longer conducive to progress they must promote de- ²⁵ generacy. Unless granted release when requisite

1 to maintain the order of Science, individuals be-
come enslaved, bound in fatal fetters. Whatever
is "loosed" from outgrown limitations can rise
consciously to higher levels of harmonious present
5 experience. Death certainly finds no place in
intelligent, conscious evolution.

A moral dissolution of outgrown bonds of an
organized membership is the harmonious col-
lective opening of a mental prison. It removes
10 what must otherwise obscure the higher indi-
vidual discernment and delay the embodiment
of the higher spiritual conception. Whether
illustrated on a scale large or small, a voluntary
dissolution of an outgrown covenant and the
15 new birth of an improved organization on a
higher basis of unity cannot fail to bring a
sudden influx of general spiritual enlightenment.
In that light, the myriad shadowy forms of so-
called material beliefs will recede from the fore-
20 ground of educational systems to make way for
the recognition of realities.

In the collective awakening of a community
through the operation of the covenant process
of evolution, all mankind can learn how trans-
25 formation of the human body can be, likewise,
effected. The readjustment of human laws to

coincide with the rules of Science cannot fail to 1
introduce on the plane of visible experience a
new and higher manifestation of intelligent
existence. Under the evolving covenant, bodily
disintegration by slow and painful process can be 5
averted by an early and voluntary relinquish-
ment of false beliefs in limitations of Life. Anti-
quated customs and educated beliefs in mortality,
while clung to, must obstruct uprising aspira-
tions, dwarf or prevent a normal expression of 10
the higher conceptions and more glorious forms
and qualities which, logically, must belong to
immortal being.

The scientific method of binding specific evil
includes the limiting of official authority to the 15
term of contemporary harmonious unfoldment.
Strange it is that centuries should have elapsed
after Jesus explained to Peter the binding power
of the covenant, before its relation to the con-
scious evolution of life should have been dis- 20
cerned and demonstrably exemplified.

In the scientific covenant union of interests,
the moral and spiritual fitness of members for
further advancement is tested in each recurring
harvest. Obedience or disobedience to the given 25
rules brings out the vital relation of the indi-

vidual to the community. Principle's eternal creative demand upon man is to stand ever on the side of the highest right discerned. Only in so doing can he both prove the accuracy of the laws of Life and fulfil their demands.

Every step in the understanding of the perfect laws governing the expression of God in man and universe emphasizes the sacredness attached in all ages to the covenant relation.

The sanctity of covenant in social organizations has been recognized, in some degree, by both civilized and uncivilized peoples. Moses, the ancient lawgiver, long endeavoured to establish a balance between the individual and the community. This relation does not evolve an individual autocracy, but by means of the common bond safeguards the higher individual discernment in the interests of the advancing whole. The uniformity of action made it possible for a people to find their way through a barren wilderness under the guidance of wisdom demonstrated. But the world scope of Moses' purpose was undoubtedly the practical development of a scientific religious world civilization.

The subsequent historical glimpses into Israelitish progress provide manifold proofs that man

cannot be raised to a higher level of experience 1
 merely by an outward obedience to prohibitive
 commands through fear of physical penalty or
 social ostracism. It was foreseen by the prophet,
 Daniel (Dan. 9:24) that to "finish the trans- 5
 gression," urge the error to its final limit and so
 "make an end" of specific sins, is to achieve the
 at-one-ment or "reconciliation." To "bring in
 everlasting righteousness," error must not only
 be bound, but brought out of its hiding to be 10
 recognized and acknowledged as error; and then
 only is the sin destroyed scientifically for all.

The free moral choice was required of the
 people of Israel in the memorable establishment
 of their covenant of love toward God and their 15
 neighbour: "See, I have set before thee this day
 life and good, and death and evil; . . . therefore
 choose life, that both thou and thy seed may
 live" (Deut. 30:15, 19). How few have really
 believed that life or death was the literal issue of 20
 the choice given to the people of Israel, between
 obedience, and disobedience, to their covenant!

Thousands of churches in Christendom, in
 which the canon of Scripture is read, accept the
 affirmation of the Wayshower that when his 25
 teaching is assimilated and obeyed man shall

1 "never see death." The evidence that his teaching has been assimilated must be looked for in a community that not only accepts his words but furnishes a practical example of their truth. The
5 overcoming of death is demonstrable not only on the human body, but also by the transformation of an organization, showing that the way by which to overcome this evil is to meet incipient error on the moral basis of equitable laws.

10 It is a sad fact that religious prejudice is the worst phase of this obstructive element. The opposition Jesus encountered in his pioneer example and saving world mission was deadly. The temple authorities refused to grant the new
15 teacher of moral and spiritual law the smallest opportunity of applying the practical rules requisite for true co-operation according to the eternal demands of Principle. An organization, religious or otherwise, if found able to reverse
20 the disobedience of a majority, must ultimately repeat, on a collective scale, Palestine's wonders.

The claim that Jesus' words are eminently scientific, and that death is, and always has been, preventible through obedience to the laws of
25 Truth and Love, which he taught, has been met with solemn disapproval, and even mockery, by

orthodox modern religious teachers. This in- 1
consistency has delayed the saving demonstra-
tion of the advancing minority.

Many of the latter-day developments foretold
in the Bible are being fulfilled. No system of 5
human government on a miscalled material basis
has proved adequate, when faced by the organ-
ized opposition of a majority, to effect even a
temporal obedience, without resort to so-called
physical force. The popular concept of Chris- 10
tianity has not yet proved able to prevent the
martyrdom, in some form, of its discoverers
through various methods of persecution; too
often by their fellow religionists.

All through the ages, the life-line of conscious 15
higher development has been dropped and lost
sight of at the point where death has cut off the
advancing discoverer and teacher; a victim of
persecution, or of general mental apathy. Sub-
merged in the ebb and flow of the tide of a mis- 20
taken public opinion, the vital metaphysical
point has remained undiscovered. Centuries
have passed while the basic fact has lain hid-
den, until the line of unfoldment has been again
grasped by the one first to recognize the next 25
logical step in evolution.

1 Without the demonstration of right govern-
ment by means of the safeguarding covenant,
the greater number must always pay the ul-
timate penalty, in bodily suffering, for a collec-
5 tive failure to accept the essential truths of Life.
No sanitary reform can prevent the collective
catastrophes in the form of pestilence, warfare,
and death that must result from the obstruction
of a single truth vital to the life of all.

10 By the detection and destruction of an error,
the physical disease, which marks the final stage
of all specific sin, can be collectively healed and
prevented from further attacking a community
thus consciously self-governed. The immeasur-
15 able good to mankind that may result from one
right thought put into action has too often been
proved to leave any doubt as to the power that
belongs to right thinking. Building upon this
fact, it is a truth as accurately demonstrable as
20 mathematics, that the power which is collectively
individualized by a community acting in agree-
ment with a basic right idea, must be irresistible.

Physical warfare in national self-defence
seemed to be ancient Israel's only possible alter-
25 native to moral submergence and loss of religious
freedom to worship the God of her fathers. Only

by the strength individualized through her covenant unity, was she able to maintain her existence. The early demonstrations of mental power under the Mosaic dispensation were chiefly shown in remarkable victories when, as an obscure minority, Israel fought against tremendous odds. But when safely established in the cities beyond the Jordan, an important stage had been reached in the fulfilment of her world mission. Outgrown methods must be abandoned. Through physical conflict in defence of the individual right of self-preservation, this people became possessed of the necessary land on which to found a parent centre of higher civilization for the common good of mankind. The world was then waiting for the definite representation of the religious element in an institution distinct from the State, and able to demonstrate a just balance of mutual interests — moral, civil, personal, and religious.

The covenant is inseparable from conscious evolution. Disobedience to the imperative demand of the one Mind for co-operation in right thought and action must reap inevitable penalty. It should be obvious that the discoverer of a fundamental fact of being is best qualified to

- 1 develop the human rules necessary for its correct application. Hence the scientific relation of discovery and logical leadership in all periods of progress. The utility of the covenant union is
- 5 illustrated by the line of mountaineers travelling safely upward amidst dangerous precipices, joyously winding their way, avoiding all dangers because bound together and following the guide who has explored, in advance, the day's journey.
- 10 Having found and escaped the dangers, he was able to mark out the safe pathway. If one stumbles, he is instantly uplifted by the others and the journey resumed in mutually helpful companionship.
- 15 The unifying mental agency of the covenant is as essential today as it was perceived to be after the world catastrophe known as the Flood. Evil intention or desire, the self-destructive essence miscalled physical energy, is utterly be-
- 20 yond any other method of human control than that of the covenant. By it every rightful claim can be established beyond contradiction, and every false claim exposed as false, and so rendered harmless. By focusing all immediate in-
- 25 terests on the highest right, the covenant fosters the best elements of man's moral and spiritual

nature, and brings out the underlying perfection 1
inherent within every man as the offspring of the
one perfect Mind.

A covenant that unites human interests in
voluntary agreement in the highest purpose 5
necessarily holds them in touch with what is good,
and therefore sustains the harmonious individual
relations between all who love and embody the
truth. Rules of association that give to an ad-
vancing minority both the constitutional right 10
and needed time in which to win the obedience of
a dissenting majority, illustrate the mental and
moral centre and extending circumference in the
design of Life. This infinite mental power is
evidenced by a single example of an obedient 15
community embodying health and increasing
capacity for good, in contrast to disobedience
producing the opposite effects. The visible
Church becomes the indispensable and logical
way-opener for the world only by virtue of its 20
unfoldment of facts and their embodiment.

The Bible foretells that no flesh shall be saved
unless the days be *shortened* and that this quick-
ening process must be achieved by a minority
termed "the elect." No words in the Bible more 25
definitely confirm the vital relation that con-

nects the life-interests of an older majority with those of an advancing minority. The main purpose of the covenant, old and new, is to maintain a constitutional basis of unity on which old time limits can be controlled and made subordinate to Truth's unfoldment of life. It must constrain the willing acceptance, by a majority of mankind, of essential truths discerned by a minority, so that the advance of both shall be contemporaneous.

A church, to be scientifically organized, must provide for the inheritance of needed constitutional authority by the few who are first to grasp the fact most essential for the collective healing, self-government, and higher development. The philosopher Amiel, in a passionate indictment, consistently characterized the foolish and deplorable waste of time by human methods: "The mode of progress in the moral world seems an abuse of the patience of God." The evolutionary world ideal of the scientific covenant, with the provision for linking successive periods, has been embodied in the field of applied metaphysics.

The painless legal dissolution of an outgrown covenant of membership can remove in the right way, morally, all that would otherwise obstruct

a new unfoldment for the whole world. This possibility itself affords convincing evidence of the link relating the individual and collective interests in the universal design of Life.

Christ Jesus, the great exception in human history, illustrated the order in the spiritual unfoldment of life as inseparable from the mental relation of the individual to collective humanity. While saying openly "I am the light of the world," he also declared the relation of that light to the function and collective responsibility of his student followers when he said to them, "ye are the light of the world." To Peter's recognition of the source of all life — "the living God" — as that from which came the light which they received through his demonstration and teaching, the Master replied: "Upon this rock I will build my church," *ecclesia*, an assembly of called out ones.

Jesus' ideal conception of the church was the permanent scientific reality as shown by its expression, however faint, in differing degrees in every age. It begins with that minority to whom first unfolds, from the one Mind, new light emanating from a fundamental truth discerned to be essential for the life of the world;

- 1 ever forming the central standpoint, attracting its receptive circle. Thus embodied, the church is found giving out the new light impartially, for all mankind. This light unfolded and further reflected may reach a whole world circle in the culminating point of each successive period of the church's organized co-operation, well symbolized as "a city" which is set on an hill "cannot be hid." The time element was stressed by
- 10 Jesus as vital in the contemporary development in the hour of its unfoldment. On the eve of his crucifixion he wept over unresponsive Jerusalem. Who can gauge the depth of the never to be forgotten lament for that city: "If thou
- 15 hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes . . . because thou knewest not the time of thy visitation."
- 20 This rejection by his countrymen and the utter inability of his nearest and dearest to understand his words account for a final decision, reached by him, to end his spoken ministry. One can understand why the gentle Wayshower
- 25 ever actuated with so intense a love for man, felt constrained, in that wonderful hour in the

passover chamber (John 14), to say to those 1
 with him, "If ye had known me, ye should have
 known my Father also . . . Hereafter I will
 not talk much with you: for the prince of this
 world cometh, and hath nothing in me" — noth- 5
 ing in common with, but actually opposed to,
 his ideal of the relation of God to man. There-
 fore since positive repels positive, the time and
 opportunity for mutual converse had passed.
 He "could only bequeath to them the gift which 10
 none could take from him: "Peace I leave with
 you, my peace I give unto you."

Infinite spiritual resources are obtainable by
 man from the basic Mind-force that fills all
 space. The true theory of Life, reduced to prac- 15
 tice, sheds new light and awakens a new and
 growing sense of God as ever present and ex-
 pressed in all truth, and love: life-elements, lying
 waste awaiting systematic application. The
 time has come for the tragic results of blind dis- 20
 obedience to the spiritual demands of Life, to be
 superseded by the intelligent evolution of a higher
 type of manhood and womanhood. The Bible
 declares that death must be caused to disappear
 in the order in which it came: first individually, 25
 then collectively. As it came like all other specific

1 evils by a single false belief opposed to truth,
 spreading to a collective acceptance, so must it
 be universally overcome as the result of a higher
 obedience. Mass hypnotism, moral confusion,
 5 and social disintegration all exemplify collective
 stages of error. The embodiment on a covenant
 basis of a new fundamental truth, even by a
 small minority, may completely transform the
 general outlook.

10 In the scientific dissolution of an outgrown
 covenant and construction of the new, an im-
 proved organization appears in place of the old
 body. An old covenant, when dissolved in a
 change of the common consent, leaves no rival
 15 factions to confuse observers. Scientific co-ordina-
 tion of human endeavour to think, speak, and act,
 rightly, is the imperative mandate of Science,
 to bring world spiritualization and harmony.
 When Christ Jesus was humanly forsaken by his
 20 closest friends in the hour of error's crisis and
 man's new birth, the great personal change and
 moral victory over human limitations came—but
to him only!

It is unquestionable that a collective mistake
 25 works harm to all who remain in agreement
 therewith, and it must be equally true that a

collective agreement in the specific right must ¹
 benefit all within its receptive circle. Said Jesus,
 "The kingdom of God is within you." By a col-
 lective change of belief from specific error to the
 right mental viewpoint, individual control over ⁵
 the evil is gained; and vice versa, by the single
 individual attainment of the right mental view-
 point, the greatest receptive circle can be up-
 lifted.

The positive centre, in its own self-develop- ¹⁰
 ment, must seek, find, and demonstrate the rules
 of the kingdom of harmony and furnish an ex-
 ample of the universal design of Life. It must
 discern and apply the methods by which man-
 kind can establish the scientific system of govern- ¹⁵
 ment needed to dethrone illegitimate authority
 over the body and wherever found directing
 human thought wrongly.

New vistas of hope, faith, and understanding
 open up daily in a conscious emergence from ²⁰
 the world of shadows to a higher realization of
 the demonstrable Science of immortality. When
 evil is unveiled, its mystery ends; condemned by
 a majority, it disappears.

For centuries, seers have foretold that a final ²⁵
 disillusionment of mankind would come with

1 great suddenness. The triumphant escape of a community from outgrown bonds that would delay progress must certainly illustrate how, "in a moment," humanity can be "changed," collectively transformed, by the mental and moral upliftment of the common consent of a majority.

Opposition has always been incurred by an individual discovery of truth vital to humanity. To safeguard and preserve the orderly embodiments of essential facts discerned, rules must be evolved that will establish and maintain the logical relation of the newly unfolded fact to the immediate life-interests of the receptive membership.

15 The strength of the covenant is the mental and moral force accumulated by its enactment, a force ready to be utilized as each occasion shall demand. Isaiah asks, "To whom is the arm of the Lord revealed?" What is this symbolic "arm" of supreme power in human experience but common consent to the highest right? Then follows his description of the suffering that has been inhumanly meted out to the minorities through whom the recurring revelation has come. The successive world opposition and loneliness of the discovering minority, which cul-

minated in the tragedy of Calvary, the seer ¹
 summed up in a single verse: "All we like sheep
 have gone astray; we have turned every one to
 his own way; and the Lord hath laid on him the
 iniquity of us all." Error of every sort, when ⁵
 nearing its end, comes out of hiding to take part
 in the obstruction of the new and higher ideal.
 Envy, anger, jealousy, fear, malice, and other
 evidences of wrong thought all betray their
 presence in unsuspected quarters. It is now that ¹⁰
 the full power of the covenant unity is needed to
 meet and reverse the hidden evils disclosed, and
 make possible a demonstration of the supremacy
 of Truth and Love.

With the utterance and embodiment of a ¹⁵
 newly discovered truth begin the final scenes of
 specific error opposed to progress. Mind's man-
 dates none may disobey with impunity. The
 "seven thunders" of evil may lift their voices
 in vain when they know that the hour has come ²⁰
 in which "the mystery of God," that veils the
 unfoldment of good, is to be finished.

The central office of highest authority in sci-
 entific organization becomes a veritable altar of
 sacrifice on which every variety of error becomes ²⁵
 focused for simultaneous painless destruction.

1 Armed with the highest authority of the covenant, a minority can embody a new and higher ideal, unharmed by a direct attack, and by thus uplifting the specific truth can win a wider collective response. This enables the central unfoldment to proceed undisturbed in the face of unscientific opposition. Irresistible Truth finally wins the living victory; the greatest of all being a voluntary acquiescence in the new and higher demands of Principle.

Mind's harmonious covenant method is illustrated in the painless destruction of evil by the embodiment of good for the benefit of the greater number.

15 Earlier thinkers foreseeing the vast potential possibilities in the covenant, foretold the day when the effects of a scientific utilization of the moral force generated by its unity should be "like a refiner's fire and like fullers' soap" in purifying the erring human consciousness even "as gold and silver" is tried. It would so change the false viewpoint of an entire people that they would "offer unto the Lord an offering in righteousness." How great the need and how radical the purification to produce such a collective change is implied by the words, "I will

refine them as silver is refined and try them as gold is tried."

The consciously evolving Church, because of a greater responsibility than other associations, demands an evolving covenant cementing the highest interests of its living membership. By observing the effects of obedience and disobedience upon its organization, the right method of healing and obtaining dominion over the human body can be deduced. Humanity, self controlled by its common consent to the right, is naturally self-sustained by its reflection of creative Mind.

The redemption of the world from sin, disease, and death will be proportionate to the demonstration of the system of government by which error can be detected in its incipency and collectively mastered through the enactment of moral statutes. Thus can evil be brought into subjection until destroyed by the embodiment of good. The universal design of rhythmic evolution causes individual development to produce collective progress; and in rotation, the collective development is caused to impel onward the individual higher demonstration of truth unfolding from life's boundless basis.

1 Through deduction from proved facts, the
 thinker and prophet of ancient times foresaw a
 stage in the course of evolution when men should
 even "seek death, and shall not find it; and shall
 5 desire to die, and death shall flee from them"
 (Rev. 9:6). He foresaw that a time must come
 when the beliefs of a majority in the inevitability
 of death would be so reduced as to become but
 the belief of a minority, and death thus made
 10 subject to the natural laws of Life. With a
 majority assenting to the truth, a sinning de-
 generate minority would find no escape from its
 own suffering, the penalty of disobedience; the
 doorway of death being closed, sin in all its forms
 15 would then be repulsed and finally destroyed.

In the hour of a new and higher spiritual dis-
 covery, any compromise of human law with
 disobedience to the covenant that accords with
 demands of Life, Truth, and Love, must strike
 20 at the highest hope of humanity, close the door
 of life and shut out the new light for all who fail
 to enter their protest.

The universal design of Life, wrought out in
 the recurring order from the smallest beginning,
 25 evolves a compound unit of mental energy. As
 the demonstration advances, widening circles of

receptive thought are led to a growing under-¹standing of the Science of God, man, and universe.

The transformation of an organization illustrated in practical metaphysics establishes a new⁵ precedent. It interprets and applies the method of mental and moral unity that is symbolized in the physical concept of the atom. As long as atomic action is attributed to some force other than mental, it constitutes a practical mis-¹⁰interpretation of the original system of Mind's method of building visible man and universe on the basis of unfolding intelligence. All miscalled material creations culminate in unconsciousness and bodily dissolution.¹⁵

The unit of living human consciousness acting in accord with the systematic order *symbolized* in all perceptible phenomena can be painlessly transformed. Rules, accepted and carried into effect by the governing authority of an uprising²⁰ common consent, are the scientific means by which to re-establish man's dominion over his body, and unfold immortality. By no other means than a scientific covenant can man's rightful dominion be verified in actual experience.²⁵

The apocalyptic picture of the strong angel

1 binding Satan for a limited period symbolizes
the covenant bond as requisite for progressive
development in successive periods. Scientific
self-government will end the recurring martyr-
5 dom of advancing minorities, upon whose higher
discernment the preservation and progress of
humanity depend. Moral codes will be so framed
as to insure safe progress for the advancing minor-
ity by impelling its emergence from mental and
10 personal imprisonment in an outgrown state of
consciousness maintained by misconceptions of a
majority. It is demonstrable with mathematical
accuracy that a self-governed community, on
the side of right, can pass painlessly through an
15 organic contingency and emerge safely on a
higher standpoint.

The end of each period of scientific progress
brings the recurring harvest with the awakening
of a *contemporary* majority to the new and true
20 fact. Such a collective awakening must sweep
away centuries of individual struggle and suffer-
ing. Science demonstrated can alone uplift man
collectively to the higher level of the individual
discernment of Truth and Life through which he
25 can escape death and apprehend reality.

Physicists have suggested that if we could bind

simple atoms closely enough we could build new 1
compound ones. It is something more than an
interesting analogy that in the field of practical
metaphysics this constructive binding of units of
mental and moral energy by means of the cove- 5
nant is being already accomplished. All in-
terests are shown to be bound up in the survival
and embodiment of the unfolding discovery of
the thing most essential for the common existence.

To link the contemporary collective interests 10
with the unfolding embodiment of good is the
highest governmental achievement on earth.
To a covenant-keeping people belongs the task
of opening, and keeping open, for humanity, the
door of immortality. The embodiment of un- 15
seen good must demonstrate the natural reward
of right action. A mental and moral victory,
achieved above the head of erroneous false
claims, proves the Golden Rule to be no abstract
ideal, but a law of life, imperative in the practical 20
demonstration of harmonious existence.

The cementing of natural interests, in the de-
velopment of essential facts, results not only in
the rapid release of resuscitating mental energy,
but in a corresponding voluntary relinquishment 25
of beliefs in materiality. This proves the greater

1 truth that, in reality, worlds are built by Mind
through man acting in conscious accordance with
the universal design. In this harmonious develop-
ment of life and good, ideals, hitherto relegated
5 to a far-distant future, are found at hand.

The terrible effects upon civilization of collec-
tive human interests made subject to irrevocable
covenant limitations have been little realized.
Such outward unities evolve self-destructive
10 forces producing internal discord and strife be-
tween opposite qualities. Cumulative opposi-
tion bears fruit in increasing discords. Sound
agreements on a mental and moral basis, requir-
ing fulfilment in both letter and spirit, word and
15 deed, with rules progressively amended to coin-
cide with higher laws unfolded, are the natural
scientific accompaniments of conscious evolu-
tion. They alone can promote and extend
obedience to the higher standard of moral ob-
20 ligations required in each period of general
development.

The practical import of the Bible message
grows out of the ancient institution of the
covenant, and its record of the development of
25 moral and spiritual power that determines the
outward grouping of events. Take from that

sacred volume, with its glorious promises, the
 covenant system, and its wealth of detail and
 promise is left an abstract ideal. All earthly dis-
 cord has resulted from mankind's failure to
 comprehend the vital import of the covenant
 basis of right government and its scientific re-
 lation to progressive understanding and attain-
 ments. The whole Bible record is the history of
 the attempted embodiments of the evolutionary
 covenant design of self-government and the
 corresponding good or evil effects resulting from
 obedience or disobedience to accepted condi-
 tions.

Periodic release from the old letter is essential
 to enable new rules to be developed for the collec-
 tive advance to higher levels of experience won
 in consecutive periods of moral and spiritual
 unfoldment.

The history of the evolution of Israel under
 its covenants, broken and renewed, proves that
 the experience of this people, illustrated in defi-
 nite stages of development, indicates an un-
 changing order and design. There are eight
 principal covenants mentioned in the Scriptures;
 a brief review of them, with the leading factors
 of each covenant period, is illuminating. They

- 1 show how the conception of a higher development of life through the agency of the covenant was taking form in human consciousness to culminate in the linking of all periods by successive discoveries of the higher laws of Life and their practical application.

1. The Edenic covenant records a definite recognition of man's rightful dominion over the whole earth.

- 10 2. The Adamic covenant records the recognition of death as the inevitable penalty incurred for disobeying the command not to trespass on the rights of spiritual discovery, the unfoldment that identifies the positive centre by the symbol of "the tree which is in the midst of the garden."

3. The Noachic covenant substantially confirms the theory that human government on a covenant basis is the only means of security against recurring world catastrophes. There is no record of how this theory of covenant relation was established except by inference from the results obtained. The lack of any rules of legitimate succession to protect the office of leadership seems to have left the ideal of an agreement "in one mind," devoid of new unfoldment. This ultimated in producing an autocratic group, or clique, who claimed and strove to establish a permanent seat of highest political authority from which to dominate the whole earth. The tower of Babel became a scene of confusion and self-contradictory regulations.

4. The Abrahamic higher development of the sci- 1
 entific covenant relation was not in theory only. Abraham demonstrated an obedience to the impera-
 tive demand of Principle "Get thee out of thy coun-
 try . . . unto a land that I will shew thee," coming 5
 not from without but from within as the still small
 voice of consciousness ever prompting the discoverer
 of a higher spiritual law — "come out from among
 them and be ye separate." He recognized that the
 central parent nucleus of a higher unfoldment of 10
 law cannot exist in subjection to governmental claims
 that dominate an outgrown organic routine. The
 unfoldment of man's spiritual nature and origin under
 the covenant was to make the descendants of Abra-
 ham, through their pioneer experience as a covenant 15
 people, a blessing to all nations.

5. The Mosaic covenant is the first record given
 in the Bible of a written constitution. Its first rule
 (Exodus 20), "Thou shalt have no other gods before
 me," identifies the positive centre of authority as 20
 coincident with the worship of one God, the Prin-
 ciple of all government, designated "the Lord thy
 God" and humanly expressible in the positive dem-
 onstration of good unfolding through Moses to a
 circle of receptive thought. Loyalty to this centre 25
 was required of all those responding intelligently —
 namely, with heart, and soul, and mind, and strength
 to the demands of the unseen higher power called
 God. Besides this highest worship a code of nine
 rules established a basis of human relations, prohib- 30
 iting *individual* disobedience to the basic moral re-
 quirements accepted by the common consent of the

1 period. By thus giving precedence to Principle, and
yet linking the moral to the higher spiritual demand,
all the mental energy accumulated was conserved
for the self-government of the people by their own
5 common consent. The covenant evolved by Moses
maintained the uniformity of action that was neces-
sary to enable him to lead Israel. Unusual manifesta-
tions of dominion over physical limitations were evi-
denced within the circle of this wilderness covenant.
10 Before relinquishment of authority Moses pointed out
Joshua as the best qualified to succeed him.

6. The Palestinian Covenant promises the *collec-*
tive inheritance by Israel, the covenant people, of the
blessing given under the earlier Abrahamic covenant.
15 The collective reward of one man's obedience was in
this instance shared by his wife, in relinquishing an
outgrown circle for a higher basis in response to the
call of Principle.

7. The Davidic covenant clearly foreshadowed
20 and introduced human government as expressing the
practical ideal kingdom of heaven on earth to de-
velop through world epochs of perpetual unfoldments
— spiritual “generations.” This covenant indicates
a recognition of the continuity of individual con-
25 sciousness.

8. The New Covenant described in Hebrews fore-
tells the recurring octave and the old letter of out-
grown human laws that are to be superseded by
new and higher demands. Intelligent voluntary ac-
30 quiescence with rules seen to be essential to life: “I
will put my laws into their mind, and write them in
their hearts.” There was to be no scattering of mem-

berships but an even closer unity in good: "I will be ¹ to them a God, and they shall be to me a people." Through lack of co-operation, the doctrine of the New Covenant and the absolute rules of Science taught by Christ Jesus were not reduced to a system ⁵ applicable to human experience in his brief but glorious career. This loss and tragic delay for the whole world was due to the persecution that culminated in his crucifixion.

Collective voluntary obedience to Principle's ¹⁰ higher demands impels the upward, onward progress of all true humanhood. Members within the mental circle of a common purpose for good individualize the resuscitating energies of Mind and become consciously endowed with ever re- ¹⁵ newed strength to overcome, in its incipency, whatever may attempt to hinder progress. Thus all, united with the central parent development, can rise together ever higher in the attainment of harmonious existence. A common obe- ²⁰ dience marks the circumference of the normal field of action in accord with the common moral code. In each period of successive progress, the world circle can be extended by willing acquiescence of the majority in the higher obedience ²⁵ required by unfolding Life. The evolution of the parent nucleus must necessarily precede the

1 collective upliftment to mental realms of a
more exalted practical experience. With each
great forward move of mankind in conscious
evolution, cramping outgrown limitations must
5 dissolve. An *intelligent* humanity will adapt
human laws to the new and ever-broadening
demands of Science.

CHAPTER XI
CHURCH AND STATE BALANCED
IN SCIENCE

THE first step in organizing the world for ¹
peace is to establish a balance of the
interests of Church and State. These two
great institutions, regarded in their broadest
significance, certainly represent the largest bodies ⁵
of thought on earth; not a unit of the human
race but is directly affected by them. There
must therefore be not only a basic relation be-
tween them, but this recognition, together with
a correct balance of the mutual interests in- ¹⁰
volved, must form the fundamental basis of
civilization and indeed, of human self-preserva-
tion.

The mental and moral relation of Church and
State could not be understood and finally es- ¹⁵
tablished until mankind had grasped the fact of
the universal mental basis and design of crea-
tion. Everyone recognizes, in some degree, the
power of thought to influence actions. The laws
of Mind are the laws of life. The fact becomes ²⁰

1 more evident that Science includes the systematic operation of the unchanging laws of Mind, and these laws are demonstrable in right government. This truth explains the collective,
5 as well as individual, subconscious as well as conscious, natural relation of all men. The expression of Mind's infinite ideas unfolding through individual consciousness must naturally be limited until united with the potential energy
10 made available through their collective acceptance. In every final issue the common interests are accurately balanced by Science on the higher discernment of a new and true idea fundamental to the common good.

15 Facts essential to existence cannot be forever ignored with impunity. Vital truths that conflict with acquired custom, but which affect the life-interests of a nation or of a world may be suppressed for ages, but history shows that,
20 until brought to light and established, opposite beliefs break out, periodically, with a volcanic violence disastrous to civilization. Terrible wars have resulted solely through conflicts between Church and State. With few exceptions, all national and international disasters have originated
25 in some Church and State dispute, as also the

appalling tragedies of persecution and martyr- 1
dom. The ever-operative laws of Life, which im-
pel living progress and a just balance of human
authority, will naturally compel an adjustment
of mutual interests. 5

The balance of authority in Church and State
has ever been an unsolved and increasing prob-
lem to ecclesiast and statesman. In the present
period of the world's history, gigantic moral and
immoral forces can be mobilized in an hour by 10
wireless communication. The very life of hu-
manity requires that not only the function of
each institution be clearly defined, but that
their mutual interests be so balanced that the
progress of the one safeguards the life of the 15
other, and incidentally of all mankind.

Harmonious relations will be established when
it is generally recognized that the interests of all
mankind are cemented in the discernment and
demonstration, by the advancing self-governed 20
Church, of the higher laws of the one Mind. At-
tempts to regard the distinct institutions merely
as two legalized organizations and allocating, to
each, certain rights of a merely legal nature, with
no provision for the element of spiritual discovery, 25
has led to personal domination and rivalry.

- 1 To understand the respective functions of
Church and State it is necessary to recognize
the scientific relation of the individual to the
community; of progressive minorities to con-
5 temporary majorities. Significant signs at home
and abroad are premonitory of the near culmina-
tion and final solution of this vital problem which
affects the immediate moral, personal, civil,
and religious progress of the whole human race.
- 10 That Church is scientific and religious which
acknowledges as an essential part of religion the
discovery and application of the laws of God
affecting impartially the vital welfare of the
whole of mankind.
- 15 To aid in a clear recognition of the respective
functions of both Church and State in the final
balancing of the mutual interests, it is necessary
to review briefly their origin, and note their de-
velopment under the impelling force of the
20 higher laws of Mind.

In the days when human life was maintained
chiefly through the exercise of physical force, a
large family was almost a necessity for protec-
tive purposes. As the circle increased, organiza-
25 tion on a governmental basis became imperative,
and to render the group effective there had to be

a seat of chief authority — the head of the family or clan.

Before the art of writing, mankind depended upon oral tradition from generation to generation to maintain progressive development of civilization. Even in patriarchal times a son was regarded as the natural link of conscious remembrance between successive periods. The first-born, therefore, inherited the duty of teaching orally the history of events. That this ancient custom prevailed in the day of Moses is shown in the words: "Thou shalt shew thy son in that day, saying, This is done because of that which the Lord did" (Exodus 13:8). Present demands of progress were thus confirmed and augmented by the good results proved in the past.

The Bible record shows that an exclusive inheritance of the family name and lands by the first-born son laid upon him certain religious responsibilities wholly apart from any demonstrated capacity of clearer spiritual vision. The gradual establishment of a standard of fitness in accordance with physical, rather than by any tested mental and moral qualifications, resulted in darkening the centuries of human history with unspeakable suffering.

1 The law of primogeniture, which established the exclusive inheritance of land, titles, and priestly responsibility, finally became obstructive of moral and spiritual progress and higher scientific spiritual development. It is apparent that if spiritual authority were limited to one sex and made permanently dependent upon priority of birth and legal decisions, the progressive advance of the religious standard would be fatally obstructed. In conscious evolution the eternal mandate of Life demands uninterrupted mental and moral progress and equal rights for the sexes. With a clash of interests a clash of actions must ensue.

15 The necessity has increased for a clear distinction to be made between the higher mental and spiritual functions of the Church, and the moral and civil functions of the State. Because of the world interests involved, this distinction could only be tested and established first on a lesser scale by experimental demonstration.

The patriarch Jacob, superseding the ancient law of primogeniture as related to physical birth, bequeathed the name Israel to both Ephraim and Manasseh, the two sons of Joseph, but gave the birthright inheritance of land to Ephraim,

the younger. In balancing thus the *contempo- 1*
rary life-interests of the two brothers in his joint
bestowal of the one name, but with the double
portion of land to the younger, it would appear
that he recognized the practical independence *5*
that would be necessary to support the demon-
stration of a higher development for the younger
brother. This abolition of the age limit by Jacob
indicates the first gleam of a human recognition
of the linking of successive periods in evolution *10*
by direct conscious intention. To understand
the scientific significance of the ancient system of
laws it should be remembered that the term
“first-born ” does not relate solely to the order
of physical birth; it gradually came to include a *15*
higher discernment and accomplishment as the
qualification of headship. The achievements of
Manasseh, the first-born as head of the house,
were to serve as a foundation on which Ephraim
should inherit the authority belonging to that *20*
office, not through precedence of birth, but
through a higher mental capacity of develop-
ment. Jacob’s recognition of the spiritual right
of the younger brother was the result of his own
bitter experience.

25

Joseph, while still a youth and especially be-

1 loved by his father, had manifested mental capacities that predicted his future fitness for leadership. These early indications of superiority aroused the envy of Reuben, Jacob's first-born,
5 and of his other brothers who would have slain the naturally qualified successor to Israel's headship. But they were afraid, and sold Joseph into slavery. He was carried captive into Egypt, and became a stranger in a strange land. Although
10 rejected by his brethren, the youth's innate higher capacity enabled him to demonstrate understanding and leadership even in the new country. The interests of the whole family of Jacob proved to be vitally bound up in the higher
15 mental and moral development of the younger brother. Famine ultimately compelled both father and elder brothers to resort to Egypt and to accept from the rejected and despised Joseph the corn that saved them from starvation. They
20 were also allotted a choice and fruitful plot in the land that had recognized and honoured the leadership of Joseph. There the people of Israel dwelt, multiplied, and prospered exceedingly, but always under the sufferance of
25 the State.

The long separation between Jacob and his

son, caused by the brothers' envy, taught him 1
the necessity of making proper provision for the
legal protection and support of a higher capacity
evidenced by a "younger son." This recognition
accounts for his bestowal of the birthright on 5
Ephraim.

With the accession of a new king, after Joseph
had died, Israel's remarkable prosperity, instead
of being recognized as a proportionate benefit to
the State, aroused the fear and envy of the 10
Egyptians. There being still no proper balance
between the civil and religious interests in Egypt,
the portion of land that had been given to the
people of Israel became the scene of abject slav-
ery. As the result of mental and moral stagna- 15
tion, there ensued long years of bondage, the
penalty of the earlier rejection of Joseph by his
brethren. That immoral act interrupting the
natural order of individual and collective higher
development hid from the majority of Israel the 20
universal design of unfoldment. The undestroyed
sin had to be expiated through collective na-
tional suffering until the relation of spiritual dis-
cernment and true leadership should be dis-
cerned and demonstrated. The student must be- 25
come the teacher, and the teacher of the past

1 the student, when Truth ceases to unfold from
an unprogressive parent centre.

Upon the advent of Moses, even after four
hundred years of slavery, the people of Israel
5 resented his advice; but after forty years of acute
suffering they accepted the needed leader and
lawgiver. Moses had returned to them inspired
by his remembrance of the original institution
of the covenant between God and man, recognized
10 and acknowledged by the earlier patriarchs as
the practical and only means of securing unity
and collective deliverance from evil. With the
re-establishment of the covenant relation, Moses
was able to lead the Israelites out of Egyptian
15 bondage back into Canaan. In the old home-
land where Joseph had been sold, they were to
be given another opportunity to develop a higher
civilization, this time under a covenant with the
leader and discoverer of the higher spiritual law.
20 Ignoring these past experiences, incredible as
it may seem, the old tragedy of Joseph was re-
peated. Prophets and seers, with the intrepid
remnants that supported their individual efforts,
were destroyed, and the pathway of evolution
25 was stained with blood. The covenant broken, its
method of linking individual advance to collec-

tive unity forgotten, civil war ensued; and the nation split into two rival factions or houses. The lesser, numerically, was designated as the house of Judah, the other the house of Israel.

The breaking of their covenant lost for the twelve tribes the strength of unity. The house of Israel, despite the legal birthright and lands of Ephraim, was taken captive by outside forces and disappeared from the Bible history.

In carrying out in life-practice the ideal of logical contemporaneous unfoldment, the scientific religious and civil qualifications are necessarily contributed from two distinct standpoints, — a minority and a majority, — and the true balance of interests must be maintained. It was the failure to discern and demonstrate this distinction, and the mutual interests involved, that left the advancing minorities, led by prophets and seers, helpless victims of the blindness of successive majorities. Both nation and individual were left unprotected through lack of distinct and proper systems of government in Church and State.

Israel as a semi-political theocracy under a priestly rule, which lacked the inspiration of unfolding discovery in the realm of moral and

1 spiritual law, failed either to demonstrate the
 moral might of the covenant, or to impel succes-
 sive discovery and qualified leadership. When
 the people clamoured for a king, and Saul was
 5 appointed by the highest priestly authority, it
 was because of the obvious inability of the
 religious leader to shoulder the increasing burden
 of local demands for just legal decisions in po-
 litical and military affairs. The aged Samuel en-
 10 deavoured to meet the demand by appointing
 his sons, who had shown neither moral nor
 spiritual fitness, to aid him in an attempt to ad-
 minister justice. Lacking a system of true self-
 government, the people had to learn, through the
 15 slow and painful process of physical warfare, how
 better to balance human interests.

After the appointment of a king, a reaction
 to an opposite extreme occurred. Until the time
 of David the people reverted to the old system of
 20 physical force, not only to settle their own inter-
 nal differences, but also to encroach on their
 neighbours' territory beyond the demands of
 self-preservation.

When subject to religious rule only, and lack-
 25 ing a distinct civil administration, ancient Israel
 failed miserably to demonstrate its great world

mission of exemplifying the universal design of 1
Life. On the other hand, as a purely political
body, destitute of higher inspiration through
religious development, she could only degenerate
and progress toward greater catastrophes. 5

In applied metaphysics, the necessity to es-
tablish a clear distinction between Church and
State becomes daily clearer. The struggle toward
distinction, traceable throughout the records of
Israel, becomes more obvious after that people's 10
acquisition of national territory during a period
of physical warfare for race preservation.

When Christ Jesus came and found the Jews
under the yoke of Roman rule, he pointed out to
them their own folly and that of their brethren 15
in having persecuted and killed their leaders,
the scientific spiritual seers.

The authority with which Jesus spoke was not
conferred by any human power. It came through
his natural understanding of the higher laws of 20
Mind, and man's legitimate moral and spiritual
dominion. His teaching was rejected by the
priesthood. Judah led by the priests was writhing
in suppressed mutiny against Roman rule when
Jesus strove to inculcate into the Church a willing 25
obedience to the laws of the land. When he

1 uttered the immortal words, "Render to Caesar the things that are Caesar's, and to God the things that are God's," he voiced the first true estimate on record of the essential nature and
 5 distinct embodiments of Church and State. He differentiated between the authority of the civil law and that which belongs to the higher spiritual laws of life, which must ever form its pattern.

Centuries of painful experience have pressed
 10 upon the notice of mankind the unchangeable law of periodic evolution that makes individual higher discovery and leadership the birthright of the Church. The inheritance of landed estate, while a desirable aid to efficient public service,
 15 is always a secondary issue. The suicidal results of official usurpation of the central office of spiritual leadership, thus obstructing unfolding discovery, culminated in the *legalized* crucifixion of the Galilean prophet, a crime jointly shared by
 20 civil and religious authorities — both of which were to reap the collective penalty; Jerusalem was sacked, and the Roman empire obliterated. Still undiscerned was the vital relation of the mutual interests of Church and State.

25 Jesus said, "Did not Moses give you the law, and yet none of you keepeth the law?" Pilate

had innocently legalized the priests' repudiation 1
of their own law requiring individual leadership,
demonstrably established by Moses and stated
in his prophetic words: "A prophet shall the
Lord your God raise up unto you of your breth- 5
ren, like unto me; him shall ye hear." The
State, through Pilate, thus trespassed upon the
domain of the Church and compromised with
the accuracy of the law of Science. This Scrip-
tural rule of succession confirms the individual 10
higher discernment as the positive centre of a
higher unfoldment, which precedes the circle of
receptivity and collective progress. This order
of Science is frequently referred to in both Old
and New Testaments. For nineteen centuries 15
after the crime of Calvary, the struggle between
Church and State continued and increased. The
Church assumed largely the control of the State
until the Reformation brought new light; violent
reaction then set in, and the State assumed con- 20
trol of the Church.

A prolonged attempt was made to maintain the
authority of the Church on a basis of rites, cere-
monies, and citations from the ancient Scriptures
while denying the possibility of any advancing 25
unfoldment of higher laws of being. This con-

1 tinued until the religious ideal dropped to a dead level of intellectual stagnation with barely a vestige of understanding of the Science of spiritual law and its practical application.

5 The old tendency to destroy the seers reasserted itself; Christendom of the *letter* became the scene of unspeakable religious persecution and cruelty. The blood of the martyrs attested, nevertheless, the sustaining power of faith, and maintained the
10 vital spark of mental energy in the Church. The eternal overruling demand of Mind is progress, whether harmonious in the scientific demonstration of moral and spiritual laws, or painful through the suffering imposed by ignorance and
15 prejudice. Still undiscerned, until quickened by the Reformation, was the scientific relation of the younger generation to the elder; of the advancing and more enlightened minority, to the majority in need of light. Notwithstanding
20 centuries of needless human suffering, the moral law did develop sufficiently, in the late eighteenth century, to prevent the actual physical martyrdom of the individual pioneers.

The evolution of the Church through nineteen
25 centuries of darkness and suffering was hardly discernible until new light came to the world

with the rediscovery of mental power as practically applicable for the healing of disease. The organization founded on this premise was built up under a covenant system morally and physically limited to the single period of co-operation with its founder. Then came discernment of further unfoldment in the discovery of the universal design of Life which links all periods in successive higher discoveries. Developing rapidly from the original basic premise of mental cause and effect there came the recognition of the moral and spiritual world force that becomes available under the covenant system of unity. A few responding to the higher unfoldment withdrew from the earlier organization to develop on the new standpoint the practical application of the universal design.

The new covenant, linking the interests of the majority to the higher individual discernment of an advancing minority, is shown by a single example to be adequate in every final issue to prove that even one on the side of an essential scientific truth is linked to the higher laws of the one Mind and to the human interests of a majority of mankind. This demonstrates the mental basis of all human relations and interests, and shows

1 the true balance of civil and religious authority.
 The Church in its universal significance is thereby
 identified as a distinct institution existing on a
 scientific covenant basis which, obeyed by the
 5 smallest minority, impels the moral and spiritual
 development of all mankind.

The universal design of Life, operating through
 its creative sevenfold system in the periodic un-
 foldment of immortality, is the natural inheri-
 10 tance of the whole human race by virtue of its
 spiritual origin in the one universal Mind, God.
 The demonstration of this design by a church
 community beginning with the positive centre
 of individual higher discernment identifies the
 15 self-governed Church as the complement of the
 State in a mutual progressive higher development.

The service performed by the new unit of or-
 ganization is not by virtue of human power,
 prestige, lands, or earthly possessions. This or-
 20 ganization, parent and branch, is unique in its
 relation to all other churches of whatever denom-
 ination. Evolving scientifically from its small
 beginning in a new truth, and having cast into
 the common treasury its "two mites," it is in-
 25 tent upon offering its treasure of good impar-
 tially in the service of all mankind. The

highest aim of this scientific unity is to continue in the fulfilment of the Church's function on the pathway of a higher civilization.

The universal design renders a political and religious amalgamation of the institutions of Church and State an impossibility. Any attempt to form a theocratic mixture of religious and political interests under one visible official head destroys the original evolutionary world purpose of both Church and State institutions. Such a combination renders impossible, in a final contingency, the proper handling of any question affecting vitally the common welfare. Instead of official delegates being able to differentiate between specific good and evil in accordance with a common standard of right, they find themselves hopelessly befogged by the conflicting interests involved, and unable to make a clear-cut distinction between what is right and wrong. The legislator forced to make a final decision between a right and a wrong, perhaps involving the life of the nation, finds himself peering into "a vague grey half-light, uncertain whether dawn or day, dusk or utter darkness."

Not to take the progressive steps in organization, but to confine the released mental power

1 to the attenuated application of faith healing, —
 while unwisely leaving sin, in which disease
 originates, collectively undestroyed to accumu-
 late, — must cause a drop to a far lower type of
 5 humanity than before organized mental healing
 began. The perpetual demand of Life for moral
 and spiritual progress is evidenced in the New
 Testament warnings to those who had learned
 of the practical possibilities of conscious unfold-
 10 ment through the great Exemplar and failed to
 demonstrate his teaching. Of his faithless adher-
 ents Peter declared, "It had been better for them
 not to have known the way of righteousness, than,
 after they have known it, to turn from the holy
 15 commandment delivered unto them." In this
 saying, he emphasized Jesus' words, "And the
 last state of that man is worse than the first."
 Spiritual discovery of fundamental facts is the
 central pivot on which the scales of mutual in-
 20 terests and human authority must be evenly
 adjusted to admit of living progress.

Through the discovery of mental healing, the
 link connecting Science with health was dis-
 cerned. The first period of religious organiza-
 25 tion which adopted regular mental practice re-
 sulted in impelling the embodiment of a higher

type of organization in a second period. The ¹ process of spiritual evolution we see *symbolized* in the experiments of the biologist producing, by selection, a higher type. But even a new type, if failing to evolve upward, may still revert to the ⁵ original level. Progressive deterioration ultimates in a lower manifestation having all the characteristics of degeneracy.

It is a common mistake to suppose God's government, the reign of the one universal Mind, to ¹⁰ be represented on earth by a mixture of religious and political rule in which the Church dominates the State or vice versa. The correct concept of theocracy as the rule of God, Mind, reduced to human application is expressed, in degree, in the ¹⁵ distinct embodiments of Church *and* State. Each institution exists on its own individual standpoint of self-government, with a balance of mutual interests that makes the *progress* of the one, through higher discernment and demonstration ²⁰ of fundamental truths, necessary to the *life* of the other.

Without a separate embodiment of civil authority there is no compensating balance of outside moral force by which to impel a needed reform, ²⁵ rectify injustice, and safeguard the individual

1 rights of the advancing minority, in the event of
corruption creeping into the Church through
official disobedience, or through its covenant be-
coming void. On the other hand, should an oppo-
5 sition be discerned between the laws of the land
and the higher laws of the Science of Mind, the
self-governed scientific Church, teaching and
requiring obedience to its own covenant and to
the laws of the land, retains its moral right to
10 advocate reform.

The laws of Life, Mind, operate through the
mental and moral basis of the covenant relations
maintained between minorities and majorities.
It is an eternal demand of unchanging law that
15 requires the rights of the minority to be insured
in order to safeguard the life of the majority,
always dependent upon the work of the tireless
seekers and discoverers of truth.

While the ancient tendency to reject the
20 pioneer minority has persisted, modern obstruc-
tion takes the somewhat milder forms and meth-
ods of organized social opposition. Science, in-
vesting the law of the first-born with a new
significance in its relation to the individual,
25 higher discernment and new unfoldment, safe-
guards the birthright of the discovering minority,

through its embodiment of the new truth. Under 1
this system of periodic higher development
the continuity of the scientific Church is as-
sured, through all periods of spiritual "genera-
tions," the evolving offspring of infinite Love. 5

Church and State institutions in their universal
significance together image forth the compound
highest expression of Mind, symbolizing, as they
do, the positive and negative character of the
Principle of all creation. Their sacred functions 10
are to evolve an uprising moral standard that
coincides with ever unfolding spiritual facts,
while manifesting an intelligent harmonious
balance of interests in which is no rivalry. They
must afford protection of each other's welfare, in 15
an untiring mutual devotion to the highest ideal.

It is the high prerogative of the scientific Church
to discover the spiritual laws of Life, Truth, and
Love, and to demonstrate the accuracy of their
operation and in so doing lead the way in con- 20
scious evolution. When the true order of prece-
dence is realized, the Church's spiritual concep-
tion and demonstration of each higher ideal of
Truth and Life will be simultaneously accepted
by a majority. The actual proof, verifiable 25
according to established laws, will always be

1 forthcoming as the fruit of the individual and collective advancing experience of the Church.

The advancing discernment of the law of scientific co-operation that relates the individual
5 lead to the collective progress is the result of the age-long travail of the world's religious ideals. It demonstrates the original spiritual status of human consciousness. Truths of priceless worth, unprotected, have been lost for centuries through
10 the common consent having been directed against, instead of supporting, living progress.

The scientific church covenant is the instrument through which can be made with accurate precision the recurring collective division, be-
15 tween specific right and wrong, necessary to raise the common standard. By its means, each imperative demand of Life as unfolding to a minority can win the strongest majority on earth. The urge of the growing collective human
20 need hastens onward the individual discovery of the infinite possibilities of being. Through a whole-hearted reliance on the one Mind, the requisite human help, in line with general progress, is found available by the advancing minority
25 in its every step.

The self-governing Church, by covenanting to

protect her individual right of higher discov- 1
ery, safeguards the general health, peace, and
progress. Each new discovery in spiritual law
necessitates periodic revision of existing rules in
order to avert an official opposition to the newly 5
discerned law of existence. Sound covenant con-
ditions are, therefore, essential to reserve to the
advancing minority the cumulative moral and
spiritual support of its own constitutional system.
All the energy gathered by the common agree- 10
ment during a period of organization must be
made available for its minority in the final
organic contingency to make possible the normal
development of the truths discerned. The evo-
lution of a higher humanity rests upon the 15
individual discovery and application of the
fundamental rules of Science.

The laws and order of Science cannot be
changed. Under the same law of unfoldment
that prompted Jacob's ancient disposal in trans- 20
ferring the name and birthright, with its lands
and chattels, from the elder son to the younger,
the scientific church can legitimately hold its
land and title only while recognizing and sup-
porting the advancing minority, the younger 25
brother and true heir.

1 Christ Jesus confirmed the ideal method of
conscious collective development when he said
that no flesh could be saved unless the days of
evil be shortened by the minority. Spiritual
5 leadership makes possible the arrest of error on
the larger numerical scale, and is adequate,
ultimately, to enlist the voluntary services of
the elder generation in furthering the new un-
foldment. This not only illustrates the short-
10 ening of the days of evil, but accounts for the
multifold blessings to accrue to the younger son,
Ephraim, who should have his tens of thousands
while the elder, Manasseh but thousands. The
inheritance of authority by virtue of discovery
15 unfolds the true order in world evolution as il-
lustrated in the Bible.

Mistakes clearly discerned and pointed out by
successive minorities, but not admitted as such
or corrected by the majorities in the same pe-
20 riod, have caused centuries of needless human
suffering. Repentance and reformation must be
contemporaneous, otherwise there is a break in
the order of painless unfoldment. It is these gaps
that account for all the dark ages and suffering in
25 the world's history.

A single rule of Science if collectively disobeyed

by the majority must always ultimate in an inverted temporal manifestation, a counterfeit of the reality. To expose such a disobedience and to establish the scientific order is the first step toward awakening a wider recognition of the universal design of conscious evolution.

A rule of Life that governs a function of the visible Church must affect the detail of its entire system. And just as truly must each law of Life demonstrated by a minority, though unrecognized by a majority of mankind, be operatively influencing the world. This fact has remained for the Church to prove by example in its own experience.

The design of universal Love is expressed best on earth in a collective agreement to the specific right. Willingness of a community to reform whatever is opposed to a higher demand of Life and good gives renewed opportunities for embodiment of the higher ideal brought to light. Thus are produced those intrinsic qualities of goodness, beauty, and love which adorn and brighten human existence.

The discovery of a new and higher law of Science that concerns the life of all, may still meet with opposition by a majority. The force

1 available through the covenant of a common
consent to Truth will, nevertheless, enable the
minority to surmount the obstruction, embody
the true ideal, and win acquiescence of the
5 greater number. The true character of the
advancing group is found in the root meaning
of the word church, *ecclesia*, "the called out."

Conscientious withdrawal of advancing thinkers from a voluntary association, under rules
10 outgrown, is scientific and serves a twofold purpose. In the first place, it makes possible the embodiment of the new and higher idea on an independent standpoint freed from obstructive official limitations; in the second, the majority
15 is left bound within the outgrown confines of its broken covenant, wholly unable to embody aught but that which is opposed to the new embodiment on the *survival* of which the interests of all alike depend.

20 An obstructive majority, clinging thus to an outlived embodiment which cannot function, becomes isolated. At the same time the few in advance proceed with the work of perfecting the new embodiment of good, presenting a sharp
25 contrast to the old. Both may for a season continue in seeming rivalry, until the final moral

limit of the error is reached. The evidence on 1
opposite standpoints then takes on more definite
forms. In the miniature Church of the advanc-
ing minority is seen progressive higher self-
development, health, happiness, increased hu- 5
man capacity for endurance and patient active
endeavours to arouse a hesitant majority to its
danger. Each forward step finds added con-
firmation in the recorded unfoldments of earlier
discoverers. The positive evidence finally causes 10
the counterfeit position to become untenable.

A disobedient majority, bound within the lim-
its of the dead letter of its outgrown rules, unable
to advance, and refusing to defend the Truth
because unwilling to acknowledge the leading 15
of the few, finds itself fulfilling the prophetic
words of the poet Blake: "compelled to defend a
lie, that he may be snared and caught." Blake's
grand conception of a future victory over error to
be won through subjecting it to moral pressure in- 20
stead of physical force is surely the ideal method.
By the isolation of collective evil the ultimate har-
monious outcome is a foregone conclusion. There
is no question of the final acceptance, by an
organized majority, of the demands of the posi- 25
tive Truth whenever faced with dissolution as

- 1 the only alternative. The destruction of specific evil when morally forced before the bar of aroused contemporary public opinion can be accomplished in a minimum of time.
- 5 Obstruction of a development shown to effect the life and health of the majority is the final human limit to which specific error can reach. At that point the common consent rebels; then comes a collective awakening to life and its
- 10 greater possibility, or to dismay and death.

By means of a scientific covenant the seeming rivalry between opposite embodiments of Truth and error can be limited, and the error detected as such and explained. As collective discord be-

15 comes evident, individuals begin to awake to the fatal course they have pursued and moral dissolution averts physical disaster. When the evolutionary order impelling the new covenant of a protesting minority becomes suddenly evi-

20 dent to an obstructive majority, the whole mass becomes leavened with the new and true idea. A collective change of the mental and moral outlook causes an equally sudden withdrawal of assent to outlived rules; a delusive form of or-

25 ganization finally disappears like a house built on quicksand.

The scientific Church's method of dominion 1
over specific evil foreshadows the practical
national fulfilment of the remarkable prophecy
of Zechariah: "I will remove the iniquity of that
land in one day." A collective right achieve- 5
ment extends its influence in proportion to the
coincidence of its covenant stipulations with
the demands of the Science of Mind.

One such painless victory, changing the col-
lective opposition of a majority into a voluntary 10
acquiescence in the right, is sufficient to demon-
strate for all time the possibility of man's com-
plete mental and moral dominion over evil. Such
a peaceful victory must prove that those who
consent to any course opposed to general prog- 15
ress and higher demonstrations of Science are
acting in ignorance of the world force of uni-
versal laws. To their irresistible impulsion is
allied a minority who, having found the thing
essential, are practically embodying the universal 20
design of Life.

The strength of a covenant to compel obe-
dience to its moral demand for dissolution, when
outgrown, must depend upon its ability to act as
a two-edged sword that cuts both ways in its 25
positive and negative requirements of obedience.

1 The written constitution of the scientific
 Church must coincide with the order in the uni-
 versal design. To impel reconstructive activity,
 its covenant must provide for the *moral* nega-
 5 tiving of official authority if found opposing the
 embodiment of a further discovery. The parent
 centre, evolving ever higher through individually
 clearer views, is relieved of any painful necessity
 for personal martyrdom. At the right stage, the
 10 law of God, Mind, enforces collective obedience
 through man's inherent love of Life and all good.

By utilizing the moral world force individual-
 ized by its evolving covenant, the Church can win
 the response of a majority to whatever is shown
 15 by understanding, reason, and demonstration, to
 be essential to human health, happiness, and
 progress. The Church must provide the needed
 illustration of Mind's evolutionary system of
 self-government which impels transformation of
 20 phenomena and the unfoldment of immortality.

The present linking of two consecutive periods
 of metaphysical development has by its speed
 literally overtaken the slow process of bodily
 dissolution which has hitherto permanently
 25 severed connection between a majority and an
 advancing minority.

The Church, having patterned its scientific 1
covenant to maintain the evolving point of higher
discovery within the circle of receptivity, is able
to restore the conscious connection between
branches left from a past period and the new 5
and live parent stem proceeding from the one
Mind. A reunion of the collective interests with
those of the advancing minority should be suffi-
cient to convince all humanity of the most ef-
fectual system of self-government, self-preserva- 10
tion, and conscious evolution.

Christendom partially blind to the crying de-
mand for a higher manifestation of life has held
aloof from the conception of the universal design
of eternally unfolding existence. Immortality, 15
instead of being accepted as practical and demon-
strable, a basic doctrine of the Church, has been
hitherto regarded from a purely speculative
viewpoint. And yet, the definite declarations of
eternal life made by the advanced thinkers and 20
recorded in the Bible have been accepted as
sacred Scriptures, and translated into many
tongues.

On the vital question of the relation which dis-
covery of the higher laws of Science bears to the 25
mass of mankind, popular theology has adopted

1 a creed foreign to the Bible teaching. The vast majority of Christendom has come to regard lightly the substitution of an empty office in place of occupancy through individual higher discern-
5 ment of laws of existence that demand a living obedience. This common agreement on a negative mental centre accounts for the physical domination of evil on earth. Spiritual discovery alone lifts the veil from all evil. By demonstra-
10 tion of the laws governing mental cause and effect it urges error with sufficient speed to its final *moral* limit to expose its falsity before reaching the final stage of bodily dissolution. Thus is rent the veil which has enshrouded
15 human life.

A common consent in conscious unison with official authority has always produced effects which have corresponded to the purity of the dominant motive. It is the mental concept that
20 defines the outward embodiment of good or of its opposite illusion, a temporal embodiment of evil. Carlyle saw this when, in describing the characters of two great men, he said "The thoughts they had were the parents of the ac-
25 tions they did; their feelings were parents of their thoughts: it was the unseen and spiritual

in them that determined the outward and actual.” 1

The true function of the State is to maintain orderly progress through the enactment of such moral codes as shall inculcate habitual obedience 5 to the higher laws of the Science of Mind, Life, as the latter are discerned and demonstrably illustrated by the pioneer discoverer, the Church. It must be clearly understood that the office filled by the State is not the office of the Church, 10 neither can the function of the Church ever be performed by the State.

Who on reviewing modern civilization would question that its highest moral standard yet attained is the offspring of the Hebrew Decalogue? 15 Through it have been developed the basic virtues on which rest the governmental statutes of the English-speaking race. It is through its Decalogue that the Israelitish influence has touched in a degree the interests of universal humanity. 20 It is only natural to find that the discernment of the universal design of Life with its higher individual outlook should have unfolded in the logic of events from the mental and moral basis unfolded in the Mosaic covenant of Israel. 25

The balance of interests in the compound com-

plex unit formed of Church and State insures the availability for each of the qualities found lacking in either. This general effect follows also in the life of the individual members in varying
 5 degrees. The State symbolizes the body and the Church the soul of humanity. The vital functions of both heart and soul of universal mankind must be fulfilled to meet the demands of Life. In conscious spiritual evolution the
 10 balance of mind and body is as demonstrable as mathematics. It is not possible for anyone to prove this if mistaking symbols for the realities. Each crisis of the State produced by a misdirected common consent to a belief in the inevitability
 15 of organic disintegration has found the visible Church manifesting weakness, decrepitude, and senile decay. In scientific religious co-operation this situation is exactly reversed. It is in the crisis of events that the true character of the
 20 Church is proved by demonstration of its ability to support all true civil reform.

Where is there a system of government that can obtain obedience to its decisions in a final contingency, except by resort to physical force?
 25 Human lawmakers well understand this fatal limitation of the moral law. In maintaining

even approximate order, State laws are driven 1
to award physical penalties to meet the demands
of justice in the protection of individual rights
and privileges. Unable to impel or win complete
obedience to its moral mandate, "Thou shalt 5
not kill," the State inflicts individual punishment
by a violent death or personal imprisonment until
its appointed life-limit has been reached. But
until the design which links the individual and
collective life-interests is adopted, the State it- 10
self suffers the same penalty on a collective scale.
The State, having engaged in war, is compelled
to save its own life by resorting to conscription
to raise an army, sacrificing the individual high-
est right to life on a collective scale. 15

The incapacity of the State either to prevent
crime or to impel obedience by moral force in a
final contingency is because of its failure to
recognize the truth that evil must be exposed in
its incipency in order to control and destroy it 20
collectively. Human law can never insure col-
lective self-preservation unless adequate to detect
and destroy error in its smallest beginning on
the moral plane, and so leave open the door for
individual discovery and demonstration of the 25
higher laws of the Science of Mind.

1 The Church, advancing in the embodiment of
 its highest ideal in conscious evolution, can edu-
 cate its members in the Science of mental cause
 and effect, and show in both theory and practice
 5 that purification of thought leads to healthy
 conditions, and vice versa. The scientific Church
 shows its members that wrong thoughts and evil
 intentions are the direct cause of disease and all
 other human suffering, whether of body or
 10 mind. Science demonstrates the grand fact that
 right thoughts and actions, love toward our
 neighbour, honesty, and sincerity are the eternal
 promoters of health, peace, and harmonious
 progress.

15 Any unwary interference of the State with the
 Church's internal legislation, by substitution of
 legal *compromise* for an exact obedience required
 to covenant conditions (which might even re-
 quire moral dissolution) produces a disastrous
 20 departure from the harmonious method that
 coincides with universal law. The ultimate pur-
 pose of stipulations in a scientific church cove-
 nant must naturally be quite outside the limits
 of a civil tribunal even to estimate, much less to
 25 decide upon.

The identification of the leading minority will

be through its practical proof of a higher discern- 1
ment. The unfoldment of ideas in their logical
order will come naturally to the individual con-
sciousness able to assimilate most thoroughly the
truth in the textual statement linked with the 5
collective demonstration by the covenant condi-
tions of membership. The vital connection be-
tween word and deed in Science justifies the in-
tervention of the State on the appeal of a pioneer
minority if detecting an official departure from 10
given and accepted rules. In this the State pro-
tects its own interests as well as those of the
Church membership.

Let it be supposed that in such a crisis the State
steps in and permits a compromise with diso- 15
bedience, legalizing an organization under its
voided covenant. The fatal mistake of Pilate is
thus repeated. The civil law must, by so doing,
not only obstruct the new development by the
minority, but actually interfere with the previous 20
consecutive steps leading up to the Church's
advance and its emergence from under an out-
grown covenant. Such a compromise corresponds
to the cutting of a canal to release water that had
been dammed up by the engineer, at a certain 25
point in the course of a river, for the express pur-

pose of diverting its flow into a new direction;
 or it is like puncturing the envelope containing
 the gas that lifts the giant airship high above the
 beaten track. In such an event the reversion
 of the legalized organization to a lower type must
 be inevitable unless voluntary dissolution shall
 cause escape. Many stages might have to be
 experienced in the process of degeneracy, but all
 would have to be retraced in a return to the
 upward pathway.

The universal design, with its positive centre
 and receptive circle is the only plan of self-govern-
 ment that will enable the Church to sustain its
 constitutional ability to evolve scientifically and
 maintain its right relation to the State. Progress
 vital to the world is assured if only a minority of
 one be found able to discern and obey the final
 demand of the old covenant, and demonstrate the
 new and true law on an independent, higher
 standpoint.

Trespassing on the Church's rights of self-
 government, the State must lose the cumulative
 moral world force conserved for its own benefit,
 and by which alone can be adjusted and main-
 tained the balance of common interests necessary
 to avert another death scene of civilization.

The development by the State of an ability to 1
impel obedience to its own final decisions with-
out physical force depends upon its refusal to
grant legal permission for disobedience to the
covenant of the parent nucleus, the scientific 5
central assembly of the Church.

The State alone would fail to preserve its own
existence if it attempted to adopt the Church's
system of leaving a disobedient majority to work
out its own repentance, or suffer the effects of 10
common consent to a specific mistake. In a
national crisis created by the consent of its
majority to a positive wrong, the State has not,
like the self-governing church, a reservation of
authority, by the exercise of which an advancing 15
minority can rely, while embodying the right idea
on a lesser experimental scale.

When it becomes apparent to the State that
through the travail of the Church there has been
unfolded a *law of balance* fundamental to uni- 20
versal peace, health, and progress, the vital mu-
tual interests involved will be understood. The
Church, consciously allied in a spiritual unity
with the wider circle of the State, forms the hub
of the wheel of progress; their concerted activity 25
is adequate to carry human existence to heights

1 yet unconceived. The State will not fail to support the advancing Church when the mutual relations are understood. The obvious fact that, whatever may be the issue in the State, it is im-
5 possible for it to take the place of the evolving Church any more than for the Church to usurp the functions of the State. This proves that on the Church must rest the responsibility of creating new precedents through higher individual
10 discernment.

Officially condoned disobedience to rules established on a scientific basis generates a self-destructive force multiplied in geometric progression by the governing common consent. In every
15 such case the design of painless moral evolution is inverted by human law to a people's undoing. Human government experiences periodic catastrophes in proportion to its support, unconscious or otherwise, of procedure opposed to the never-
20 changing laws of Science governing spiritual evolution.

The cause of the troubles, diseases, injustice, and poverty rife on earth cannot be generally recognized until the mental and moral basis of
25 evolution is understood; its constructive methods then become apparent. When a majority em-

bodies a basic error, there has always followed 1
collective physical discord culminating in calamity. The State, in its successive breakdowns, has produced no surviving minority able to discern and embody the practical method of main- 5
taining moral and physical harmony.

After each recurring "deluge," by national or international calamity, as in the great war, the dreary round of tired humanity, on the scene of its own self-destruction, has once more pro- 10
ceeded to recombine its particles, gather up broken idols, and rebuild its demolished edifices. All too soon does the revived common consent again settle down to its old routine within the self-prescribed limits of sin and death. For a 15
while the signs of active reconstruction meet general approval and even enthusiasm. But presently arises some issue requiring the perception of its scientific necessity to win collective obedience to the moral demand. If that power 20
is not available, divisions and strife ensue, and, having no unalterable standard of right, no mental and moral world force harnessed for application, a materialized governmental system relapses into chaos. 25

Physical warfare is a barbarous method of

1 settling differences even when in defence of the
right. Its abolition has been the highest religious
ideal of human civilization. It is well to recog-
nize, however, that even war has its degrees of
5 evil, measured by the nature of the right or
wrong at issue. No new unfoldment of good ever
has or ever can come as the direct result of
physical warfare. But this drastic method has
been supposed to afford mankind's only means
10 of self-defence against racial extinction through
moral darkness and its products: famine, pesti-
lence, and physical destruction on a world scale.
Certainly the evils enumerated in the Decalogue,
if left officially uncondemned and individually
15 unpenalized, could end in no other way. The
discernment and demonstration of the *Science*
of law, which includes the evolution of uprising
moral demands, unfolds the latent forces of good
always available and adequate to control specific
20 forms of evil and abolish war.

The vital import of the moral obligations of a
covenant, binding each unit in a collective mem-
bership with the highest human expression of the
positive truth, can be generally understood only
25 when moral and spiritual forces are seen to unfold
as the effect of obedience to covenant conditions.

A majority, disobedient to the stated conditions of its written constitution designed to protect the life-interest of the whole, is a collective suicide. It breaks the two great commands on obedience to which hang, in all periods, both the higher discernment and demonstration of needed good. Few have recognized the Science that inspired Paul's comprehensive summary of law: "He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself" (Rom. 13:8, 9). This higher ideal of human love must be manifested to demonstrate the kingdom of heaven on earth.

The construction and transformation of an organization founded on an evolving covenant that balances, on a fundamental point, the interests of its majority and of its more progressive minority, demonstrates Mind as the one Creator. A single example of the mental and moral power made collectively available for the healing of disease through the advancing Church is in

1 itself a new revelation. It discloses to the earnest explorer the present possibility of its unlimited multiplication of spiritual energy for the recuperation and maintenance of universal health;
 5 and the systematic embodiment of infinite good.

In its highest development the covenant union exposes all mystery of evil, unfolds its final remedy, and prefigures the ultimate transformation of all human consciousness through the world's
 10 growing understanding and willing acceptance of the unfolding facts of life.

Civil protection of the individual rights of discovery and free speech for a minority are essential to the life of the State. The moral
 15 stability of the State, apart from a progressive purification of human thought through the conscious higher development of the Church, could never burst the barriers of human will created by the common consent of a mistaken but govern-
 20 ing majority. Therefore any legalized permission to disobey the scientific Church covenant would constitute a betrayal of the State's best friend.

When a specific evil, contrary to common rules of association, has been officially condoned, that
 25 error has been practically authorized. Evil thus recognized reaches with unparalleled speed its

maximum development in self-destruction; every 1
moral check that was imposed upon it by the
written rules ceases to have any deterring effect.
But the consent, even of a majority, to specific
wrong can be changed, in a clearly defined field of 5
scientific demonstration, when the result of disobedience is manifested with sufficient speed.

Evil cannot be curbed in its early stage when
officially condoned. An organization under such
a condition corresponds to the vacuum tube used 10
in chemical experiments in which atmospheric
obstacles having been removed to admit of the
free passage of electrons, they demonstrate with
tremendous momentum the speed of radio-activity.
An officially condoned consent to error 15
precipitates a tragic moral descent like that of
the swine in the Bible story, down the steep of
degeneracy — to end in physical warfare, or other
catastrophes.

Should the discoverer, guiding the evolving 20
Church, voluntarily or otherwise vacate the
chief office, the time has come when organized co-
operation must pause in its collective activity.
The next logical unfoldment must be awaited in
consonance with the order and method of the 25
universal design. This interval corresponds to

- 1 the Sabbath rest in the sevenfold creative system (referred to in Chapter III) and continues, under provisional rules, until the sign of a higher ideal conception becomes evident in its logical order.
- 5 During successive periods of development through mental and moral regeneration, the land originally acquired by the Church becomes the natural centre for the greater active service of parent and regenerated branches, from
- 10 which spot should be diffused the knowledge newly brought to light. The land on which the Church has earlier established itself may be far from the individual standpoint on which the new discovery begins to unfold. For this reason,
- 15 the Church should receive aid from the civil courts to safeguard her property, in trust, until the right of inheritance is identified through merit of service by the minority actually embodying the true ideal to be made known.
- 20 Since, therefore, the higher individual discernment, beginning with a minority of one, forms the link in collective progress, it is especially necessary that the civil law shall require official obedience to the stipulations of the covenant
- 25 which safeguard legitimate succession of the minority, in accordance with the new unfoldment.

The Church is the pioneer in the conscious ¹ evolution of life, and safeguards her birthright by being the first to illustrate the unfolding facts for the benefit of mankind. The life of the State, as of all humanity, depends upon the ⁵ Church's pioneer progressive discernment and demonstration of the higher laws of immortality.

When the effect of mental power exercised on the body of mankind collectively, as well as individually, is apprehended, it is at once seen that ¹⁰ human laws are the most potent agency for the healing and prevention of moral and physical discord, or the most destructive force on earth. By any civil law that operates to silence the individual right of free speech, the State risks the ¹⁵ danger of incurring a debt to all mankind that no human law has power to liquidate, if such an individual utterance contains the revelation of a truth that affects the life-interests of our common humanity. ²⁰

Amid the discords and chaos of past and present human history the evolutionary system of Church and State is clearly discernible. The practical effects of balancing their mutual interests and authority must inevitably be the more ²⁵ exalted conception and higher development of

1 both institutions. With the higher concept must
develop the manifestation of a higher humanity,
inasmuch as every unit of the human family is
embraced within the vast circles of these two
5 institutions which together form the wheel within
the wheel of living progress.

The questions of self-preservation and of
higher development in a self-governed common-
wealth, religious or otherwise, are practically
10 one, since the Principle of all life, Mind, forbids
mental stagnation. The parent or positive centre,
whether of Church or State, cannot continue to
legislate for life-long babes inasmuch as its own
continuance must involve a definitely higher un-
15 foldment. When branches or colonies have pro-
gressed to maturity, shall the honoured parent
settle down to old age, content to recall bygone
glories and wistfully lamenting unfulfilled ideals
while sturdy children render dutiful support to
20 advancing senility? Never! in conscious evolu-
tion. A scientific maturity includes neither bodily
decrepitude nor moral and spiritual incapacity.
Loyal children, developing their own rules of
progressive self-government, leave the parent
25 centre happily freed from a thousand domestic
cares. Thus released, the parent nucleus can

rise, untrammelled, to a higher basis of Science 1
on which to demonstrate progressive leadership
and a more joyous experience. Past failures,
injustices, separations, which have defaced the
fair record of great achievements still remain to 5
be acknowledged and atoned for, and their
recurrence in the life-history of the collectively
evolving family to be provided against.

The second period of parental leadership must
be entered upon and more fully developed than 10
the first. Parents who would be regenerated must
continue unabated the search for new truths.
Numerous civil and other reforms are needed to
avert a fall from the greatest height attained by
civilization to a correspondingly greater depth. 15
Church and State in successive periods must
both rise, regenerated, to the higher basis, or
renounce all claim to leadership.

Through new precedents practically inaug-
urated at the parent centre in progressive de- 20
velopments by an application of higher laws,
the branches of an earlier generation can be
drawn naturally to follow the advancing posi-
tive lead and accept the new standard of civiliza-
tion. But in any case the parent centre cannot 25
afford to turn a deaf ear to Principle's higher

- 1 demand. Her world destiny as a better representative of the one universal Mind, unfolding higher human capacities in the eternal order, must be fulfilled.
- 5 A clear recognition of the national, moral, scientific, and religious importance of the two institutions of Church and State, and an embodiment by each of an effectual system of self-government, is a necessary qualification for any
- 10 true leadership in either. It is incumbent on both institutions to demonstrate moral dominion over evil in its specific beginnings in wrong thoughts. In no other way can the end of disease and physical warfare be reached.
- 15 Every great triumph of mankind, in the vast fields of governmental and educational development, in the service of humanity, has been the fruit of a mental at-one-ment in a common ideal. Every collective failure has been the fruit of
- 20 some earlier individual corruption of an ideal. In these mutual experiences, however, the credit or the blame has invariably been awarded to the State. The Church, nevertheless, in its earliest beginning has been and always will be responsible
- 25 for first nurturing the infant national right desire. Her accepted relation to the stalwart State, the

object of her constant solicitude, has been that ¹ of a weak sister rather than a well-balanced companion, consistent with intelligent moral and spiritual unfoldment.

Discovery, construction, reconstruction, and ⁵ painless transformation will distinguish the steps of both Church and State in the successive states and stages of scientifically organized progress. In each advancing stage the possible danger of a majority in either body consenting to some ¹⁰ fatal disobedience to a law of Life must be effectually provided against. In such a case, the vital nature of the mutual relation of interests at once becomes evident.

The Church, developing its constitution on ¹⁵ the foundation of moral and spiritual law, forms the fitting and necessary complement of the State. The scientifically organized Church is a consistent advocate of all needed radical reforms. It should be found courageously advo- ²⁰ cating improvement whenever the civil law is perceived to be conducive to error or death in any form. Intent on reaching greater heights in the understanding and demonstration of spiritual law, such a church detecting, controlling, ²⁵ and destroying wrong thoughts with the moral

1 force embodied by its own covenant, cannot fail
 to exercise a beneficial influence in all directions.
 Obedient to its own statutes and the laws of the
 land, it cannot fail to afford the strongest support
 5 to national government in every right endeavour
 for healthful peace and progress.

As already pointed out, the fixing of arbitrary
 official time limits beyond which decrepitude and
 senility are assumed to disqualify for useful
 10 service, is a collectively suicidal civil decree. It
 mentally outlines and then fills in a personal con-
 cept of man assumed to be unfit for effective
 service. The scientific Church, awake to this mis-
 take but still obeying the State law on the visible
 15 plane of action, must continue its open advocacy
 of reform. Obedient first to the law of Life,
 and fixing no limits to its own members' capacity
 for service, it is able to neutralize and control, in
 advancing degrees, the outside evil effects of a
 20 dissenting majority and bridge the interval until
 the needed reform.

Visible good must always result to the State
 from an embodiment by the Church of collective
 right thinking on a vital point at issue. Every
 25 true idea when perceived to be essential to life
 will quickly gain national approval.

The two great institutions of Church and State, ¹
demonstrating the basic rules of life, each from its
own human standpoint, form together the mental
parent nucleus of this planet. Neither can rival
the other for each is essential in every right en- ⁵
deavour. Unity of spirit between Church and
State gives a new impetus to health, happiness,
and progressive harmonious world development.

CHAPTER XII

EVOLVING A HIGHER HUMANITY

1 **T**HE discovery of the universal design of
Life is the surviving offspring of the hopes
and struggles of the world's yesterday.
It ushers in a new era in which the interests of
5 the individual will be found linked with those of
the community in a pathway of mutual har-
monious progress. Never has the demand of
human life been more insistent for the advance
of civilization to a higher level. The evidence is
10 everywhere apparent that the present order has
been overtaken by the steadily advancing con-
quest of the forces latent in nature. Without
corresponding advance along moral and spiritual
lines the outlook would be dark indeed.

15 The universal design unfolds the system of
conscious evolution by which human laws are
brought into coincidence with the higher laws of
Mind to insure man's enjoyment of his "inalien-
able rights" of "life, liberty, and the pursuit of
20 happiness." Between the positive central un-
foldment of fundamental truths and a receptive

circle thus related, an extending field of benefi- 1
cent influence can be clearly defined and main-
tained. Human laws that are adapted to govern
associated groups wisely, should naturally be
formed as the fruit of an earlier experience. 5
Ceasing to be speculative, they become the pro-
tectors of our advancing ideals. The collective
advance under such conditions cannot fail to be
normal, natural, and unobstructed.

The organizing of thought-forces to give men- 10
tal and moral impetus to upward progress —
governmental, educational, industrial, and do-
mestic — will evolve a higher humanity and people
the earth with a nobler race. By recognition of
the laws of conscious evolution man attains his 15
majority as the inheritor of a vast estate exer-
cising his lawful right to act in his own behalf.

Mind as the universal Principle of all real
individuality must necessarily be expressible in
greater degree of power by man as a commun- 20
ity than as a single unit. The small group held
in a fourfold unity and agreed in the highest
right can maintain a positive standpoint of
progress that will continue beyond the limits
possible of attainment on an opposite standpoint 25
of positive wrong.

- 1 The human mind has learned from experience that to obtain uniformity of action in the collective attainment of a definite end it is necessary to establish a certain system of order and relations between individuals. The members of an organization must act in accord with common rules as literally as must the various members and organs of the human body act in obedient relation to concerted movement as one whole.
- 10 There must be some response to make the embodiment of a new and higher idea possible on the plane of action.

The greatest conceivable world development represents but the demonstration of a fact individually discerned, and fundamental to the common interests, multiplied by the co-operation of the greatest number of receptive self-governing communities. There is a vital difference between the moral dominion attainable by a self-governed community, a simple unit, and that by numbers of such communities connected to a parent centre of higher unfoldment, a compound unit. A system of *moral* dominion only, is limited to a single period of organization. But constitutional rules that relate self-governing communities to the positive nucleus of a higher discovery are not

only moral, but scientific. Man's dominion over 1
the human body involves progressive develop-
ment through obedience to both moral and
spiritual rules in successive periods, each linked
by unfolding discoveries 'of the higher laws of 5
Mind. This ideal of progressive civilization is
attainable by the correct scientific balancing of
the interests of Church and State as distinct in-
stitutions. The basis of such a mutual relation
is dealt with in the previous chapter. 10

The shortsighted policy that buttresses with
legal decisions the claims of majorities, without
submitting them to a commonly accepted sci-
entific standard of moral obligations, leaves
specific, hidden evil, undenounced, to work out 15
collectively its catastrophic ends. This policy
has resulted from an inability to find the system
of true co-operation by which the opposition of a
majority to advancing steps in line with progress
can be reversed, and its ultimate support won, 20
without resort to physical force.

The ideal of a higher civilization in consonance
with universal laws of Mind necessarily requires
a system of human law by which the identifica-
tion of the successive pioneer minorities can be 25
established. On the survival and higher achieve-

1 ments of the few depends the life and progress of
the community.

To safeguard the common interests, the experimental stage of a new unfoldment must be
5 placed beyond the pale of official repudiations
and consequent liability of being lost through
obstruction by an unreceptive majority. Individual human suffering and death are the age-
long effects of unresisted, collective, false beliefs
10 limiting discovery of the higher laws of Mind
which impel the evolution of a higher humanity.

It is hard for the strongest among mankind to
stand upright against the swift flow of the river's
current. Far harder must it be for the discoverer
15 of a new and revolutionary law of Life to main-
tain a stand unmoved against the current of ad-
verse opinion, unless consciously allied to a
greater power through obedience to constitutional
demands. A practical embodiment of the new
20 idea must be accomplished in the face of cumu-
lative opposition. Countless centuries have been
dominated by majorities in agreement with un-
condemned forms of evil adding to a subconscious
basis of so-called materialism.

25 The failure to evolve human laws that operate
in consonance with the sevenfold system of creative

periodic development has left the mental power 1
individualized by organization to be repeatedly
turned against progressive unfoldment. Every
detail in organized activities, whether of a reli-
gious, industrial, or other nature, affects directly 5
or indirectly the individual aspirations: moral,
personal, civil, and religious.

In scientific civilization each unit of the whole
must be given opportunity for self-development.
To avail oneself of such opportunity will be 10
recognized a duty as well as a privilege for the
common good. The life-interests of the one,
therefore, should be accurately balanced with
those of the whole, and to do this, provision must
be made for the overlap of individual attainment 15
beyond the normal standard. Care must be
taken to maintain conscious connection with
the highest individual ideal, whether the associa-
tion be of the humblest or the most complex
character. 20

The human prodigy presenting a specific gift
far beyond the ordinary standard is explained
by the gaps created through loss of logical con-
nection between individual and collective all-
round development in every department of 25
human life. The prodigy is the child of a line

1 of martyrs, sufferers from the suppression of
pent-up unuttered ideals. How many "natural"
musicians, mathematicians, scientists, and spir-
itual seers have been deprived of opportunity for
5 expression. Soaring thoughts, unsatisfied crav-
ing for self-expression and that natural response
that uplifts, educates, and impels collective at-
tainment have been submerged.

The mental urge embodied in the disconnected
10 life-purpose may be unrecognized, its indi-
vidualized ideal crucified, while the mass all un-
aware of its own limitations starves. But the
order of evolution that impels the higher attain-
ment beginning with a minority of one, continues
15 its urge in the direct line of response. However
slow the progress, generation to generation is
linked unseen by an exalted conception until
suddenly, through some undesigned grouping of
circumstance, the higher capacity bursts into
20 actual being, and there appears a child musician,
a mathematical prodigy, a spiritually inspired
poet, or artist. But alas! too often such a one
is so far beyond the general thought as to be
almost incomprehensible to the mass. The gap
25 between the common standard and that attained
by Einstein the physicist-mathematician is so

wide that few are said to be able to grasp the ¹
meaning of the mathematical formulas, the
language he finds necessary to express his con-
cept of the relations of perceptible phenomena.
Many are the unhappy results of mental and ⁵
moral disorder in human experience, through the
interruptions caused by broken links of individual
and collective relation.

The language of the day, the mathematical
symbol, the musical instrument, even the colours ¹⁰
of the artist, the mechanism of civilization, seem
all too inadequate for the full expression of the
prodigious advance of the individual conception
that has been for centuries slowly evolving un-
seen, unheard, unsuspected, unloved. Preaching ¹⁵
of scientific spiritual unfoldments, a clergyman
was heard, by the author, to say in an impas-
sioned lament, "No tragedy is so great as to be
born in advance of the times!" His was surely
"the voice of one crying in the wilderness" of ²⁰
materialism for some link between the human
aspirations and the divine conceptions of reality.
Eloquent, to the hearing ear, is the plaint of Jesus,
"Why do ye not understand my speech? even be-
cause ye cannot hear my word." The breaches in ²⁵
unscientific civilization have each increased the

1 difficulty of uttering with anything like an adequate indication of their mathematical exactness, the fundamental truth of the higher laws of Mind and their harmonious operation.

5 No one but the actual discoverer of a vital truth can understand the logical stages in its harmonious development, the danger of disobedience and delay, and the reward of an exact obedience. It is in the minority that mankind has found its
10 saviours in every crisis. More than surprising is the fact that this phenomenon has not been recognized as illustrating some unknown higher law at work beneath the shadows.

The practical evidence that a definite advance
15 in conscious evolution can be attained by a numerically small minority, affords a convincing proof of the superiority of mental and moral over so-called physical force. The civil protection of individual rights and privileges is vital in its
20 relation to the spiritual evolution and welfare of a majority. It is an arresting truth that whenever a single fact essential to existence is lost to the world, because a minority is refused a hearing, it is obvious that the majority must suffer
25 accordingly. To embody the things that are essential as unfolding in the order of Science, first

to the smallest minority, unlimited patience, 1
perseverance, self-forgetfulness, and consecra-
tion of purpose are required to survive the op-
position of an obstructive majority.

Organized co-operation cannot but partake of 5
the nature of the mental basis from which must
proceed its rules of association. The correctness
of the rules will be proportionate to the recogni-
tion of the universal basis of the one Mind. Ac-
cording to Webster, an organism, defined bio- 10
logically, is an "individual constituted to carry
on the activities of life by means of mutually de-
pendent organs; any animal or plant." The most
complex and wonderful organism on earth is the
human body, formed of many parts, each of 15
which performs some specific function essential
to the normal working of the whole. Conceived
by the vast majority of mankind to originate in
so-called matter, this body manifests many limi-
tations, and until the false mental concept gives 20
place to the true, ends in the dissolution that be-
falls all things believed to be material. Physical
dissolution leaves the advancing individual ideal
unachieved, and therefore, still unexpressed, un-
known on the plane of visible action. 25

Disciplinary measures for individual disobe-

1 dience to covenant demands is necessary and
just, inasmuch as an offence uncondemned may
later jeopardize or reverse the natural collective
development in life and peace, into an experience
5 of pain and death. The symbolic teaching of
the New Testament is eminently practical: "If
thy right hand offend thee, cut it off, and cast it
from thee: for it is profitable for thee that one of
thy members should perish, and not that thy
10 whole body should be cast into hell." In true
co-operation, it is not the visible personality, but
the evil belief that perishes, in time to save the
outward person.

Until the universal design of the one Mind is
15 adopted, a co-operative endeavour may be either
for the promotion of a permanent good, or for the
temporal achievement of an evil purpose. There-
fore an association, great or small, may become the
medium of the greatest good or of the greatest evil
20 on earth. A scientific civilization will avert the
danger of the domination of illusionary evil. It
will permit a voluntary association to continue
only while it remains law-abiding and conducive
to the common good. Safe limitations of error
25 can be harmoniously insured by scientific rules of
procedure agreed upon by the common consent.

All nature symbolizes the unchanging order in 1
Life's unfoldment through the minority. The
relation of the individual to the community, as
also of a collective minority to a majority,
clearly discernible throughout the Bible record, 5
is one of the many proofs of its scientific basis.

Christ Jesus gave a fundamental rule of sci-
entific organization when he said: "If therefore
thine eye be single, thy whole body shall be full
of light." And he saw also the deadly effect of a 10
reversal of the order in the design of Life. For
he goes on to say "But if thine eye be evil, thy
whole body shall be full of darkness. If there-
fore the light that is in thee be darkness, how
great is that darkness!" Official obstruction of a 15
new discovery of a higher law makes it possible
for the single error to develop into a common
consent to repudiate a fact fundamental to the
life, health, and happiness of all, and the interests
of the whole membership. Who dare venture 20
to say how often this has been done and how
many national catastrophes have resulted from
it?

The greatest constructive ability is not on the
plane of mechanics, but of governmental develop- 25
ment of higher human laws. The attainment of

1 human self-preservation according to a practical scientific system is the most vital problem confronting mankind. Upon it rest all humanity's hopes of peace, health, and happiness. War-
5 fare against evil with the weapons of evil is unprogressive and a sign of moral limitation. Until the methods and operation of the laws of Mind are recognized and applied by the many, as well as demonstrably illustrated by the few, human
10 laws cannot, in a final contingency, protect the rights of man on any higher basis than that believed to be physical.

The law of unfoldment operating through the creative sevenfold system with its periodic higher
15 self-development, can well be patterned by our makers of civil laws. Many human laws are so far from being in coincidence with the undeviating order of Science that they are actually opposed to any higher development of human
20 life as shown by results. The greatest achievement that can be attained in lawmaking is to bring human codes into coincidence with the universal laws of Life through revision and annulment of old and degenerative rules and the
25 adoption of new conditions that advance the fourfold interests — moral, physical, civil, and

religious — and safeguard the individual development so essential to the collective well-being. In no other way can individual rights and privileges be protected, and the vital relation between the individual and the collective welfare be understood and maintained.

The tremendous moral and physical collective effects producible through contractual obligations is well illustrated in the single example of the marriage contract, a contract directly affecting the fourfold interests of two individuals and indirectly the entire social system. The world is composed largely of such partnerships.

What is the moral and physical status of humanity today with its disease, its domestic, governmental, industrial, and religious conflicts, but the product of this civil and religious contract employed to safeguard the institution of marriage; and what may be the humanity of tomorrow when that contract is brought into coincidence with the evolutionary design of Life? A civil requirement binding individuals within stated limits which can be dissolved only by death, or through a disobedience to both the legal and religious demands, is directly opposed to mental and moral higher development. What-

1 ever the utility of the present system it has long
passed its maximum, and become degenerative.
Degeneracy of the simple unit, if permitted to
continue, involves degeneracy of the whole
5 structure of civilization from root to branch.

The presentation of any consistent statement
of the universal design of Life, which impels the
evolution of a higher humanity, would be lacking
if it did not face this particular problem and
10 present its solution. No one having discerned
even a glimpse of the glory of the creative seven-
fold system of periodic release of cumulative men-
tal energy, and recognized its practical applica-
tion to every department of human endeavour,
15 could shrink from the responsibility of pointing
out the order of Science in this vital issue. To do
so would be to betray the highest trust.

One need but glance at the daily papers to
note the growing concern caused by the problems
20 involved in the marriage relation, and the varied
speculative solutions proposed. There can be but
one scientific remedy, and that is to bring the
marriage covenant into accord with the universal
design of Life, and until this order is generally
25 discerned and advocated the incidental difficul-
ties must increase and multiply. That this civil

contract which operates in opposition to the moral and spiritual evolution of a higher species of man needs to be raised to a level on which mutual interests are accurately balanced, is obvious. The old contractual obligation "till death do us part" is as incompatible with the Science of conscious evolution as it is with the doctrine of him who declared that "the bread of God is he which . . . giveth *life* unto the world," and who taught that through obedience to the higher laws of Life a man would "never see death."

No one would assert for a moment that a civil statute that binds two persons in an unsympathetic daily association could ever kindle a single spark of love or human affection, the primal element which, in all social relations, exercises the strongest influence for good. The truth should be self-evident that while human society cannot dispense with the legal bond, that bond needs to be lifted to a level on which it can produce only good. Any attempt, however well meant and courageous, to adjust conflicting interests by dispensing with the civil requirement can result only in greater confusion and disaster.

The logical thinker does not advocate disobedience to laws accepted by the common con-

1 sent of a majority, but rather, seeks the scientific improvement which on the visible plane of action always solves human problems harmoniously.

Plans for the solution of the problem, regardless
5 of the established civil standard of moral obligation, destroys at the outset the normal balance of moral, personal, civil, and religious interests involved under the marriage contract. Only that
10 system of government, which accurately balances the individual and collective interests of the smallest groups of which the social structure is built, can handle wisely the potent psychological factor operating in all statutory demands on a national or on a world scale.

15 The final and only remedy for a situation that has assuredly sounded the depths of human woe involves a higher fulfilment of the functions of both Church and State. Not only higher development but actual race-preservation demands
20 the coincidence of the human law with the absolute demand of Truth and Love, operative in the systematic unfoldment of truth and life. To harmonize with this order, the marriage contract should be limited by statutory enactment
25 to a definite term of years, perhaps not to exceed nine, and renewable by mutual consent.

The contract should include stated legal require- 1
ments necessary to insure the fulfilment of moral
obligations in the event of a non-renewal, to
which neither social nor moral stigma would be
attached. The covenant should establish mu- 5
tual obligations to provide for the maintenance
and education of children, and insure to a faithful
mother the privilege of bringing up her children.

To establish a national trust fund to further
provide for necessary maintenance and educa- 10
tion of children, fees might be required both for
renewal or for the non-renewal of the contract,
during the early stages of this reform.

Such an evolutionary development would not
only place the institution of marriage on a higher 15
mental and moral basis of evolving unity, but,
beginning with the home centre would establish
humanity on a foursquare basis of harmonious
co-operation hitherto unconceived. Human love
would be transformed. 20

The new outlook on marriage would promote
individual tolerance, patience, and self-control
and generate higher qualities and graces of good-
ness; and should lack on either side call for more
sympathy to reach the needed mental levelment, 25
what is not possible of attainment where love is

1 the incentive! A well balanced union of interests
in our home centres extending its beneficent in-
fluence in mutual endeavours for the well-being
of the wider circle of humanity, in sympathy with
5 all social reforms that accord with Science, can
survive unaffected any temporal reverse. Com-
panionship that enjoys an intelligent interchange
of ideas in line with the ever-unfolding truths of
Life, and cemented by a sincere and growing
10 affection is being perpetually renewed. This re-
form, instead of weakening, would strengthen
the true union of masculine and feminine quali-
ties on the highest level of mutual endeavour.
Under such conditions the periodic testing time
15 would but date a joyous renewal on a still higher
basis of truth and love. To those bound in an
unwise partnership the civil release would bring
freedom. Such partings might well unfold a new
and higher basis of friendship by removal of the
20 personal element which had made the old bond
intolerable.

To be productive of good, whether in the nur-
turing of children or in contributing to the higher
development of adult humanity, marriage must
25 be in accord with the laws of living progress.
In addition to the harmonious personal equation,

there should be a mutual recognition of the moral 1
obligations attending the partnership; of its rela-
tion to the civil law so intimately connected
with human welfare, and of the religious rights
of scientific self-development. Such a fortunate 5
individual experience awakens the deeper sym-
pathy for those suffering under opposite condi-
tions. It is a grievous mistake to suppose that
the world ever has been or can be benefited by
sacrifice of the individual. 10

The institution of marriage comes naturally
within the compass of the universal system of
higher development from the infinite basis of
Mind. The results of periodic release and renewal
in coincidence with the higher demand of life 15
would produce a fourfold regeneration of the
race: moral, physical, civil, and religious.

There can be no question of the universal at-
tainment of higher qualities of human character,
mental capacities, health, and scientific achieve- 20
ments that must ensue in a society that sys-
tematically readjusts the balance of its four-
fold interests to meet the higher demand of
unity born of purified and expanding individual
ideals. 25

The effects of this reform, upon the thousands

1 of unhappy marriage partnerships, would cut at
the roots of more than half the moral and physi-
cal discords agonizing the world. It is no exag-
geration to say that the lamentable clash of
5 human interests in the world is the direct inheri-
tance of the mental separations, moral deformi-
ties, uncontrolled selfishness, bodily suffering, in-
justice and martyrdoms too often present in the
home groupings as the result of the collective
10 failure of both Church and State to solve this
problem. It is an unthinkable miscarriage of
human justice that a legal bond should anchor
the potent constructive element of individual
human hope in a deliberate breach of contract,
15 or in actual death as the only means of a desired
release.

The duty of safeguarding this institution in
human economy and of rightly interpreting its
symbol of reality is a sacred responsibility resting
20 upon both Church and State, touching as it does
the basis of the world consciousness. There is
no element of speculation in this practical civil
reform needed to place the marriage relation
on a higher mental and moral basis of evolving
25 unity and so uplift the race. With the new im-
petus given to the development of man's inner

nature in the home circles, human society will be transformed.

In a scientific unity of good, man's true nature unfolds the harmonious characteristics of Mind. The direct effect of such unity is to call forth in a greater degree every quality that makes man lovable. The character and beauty of God is reflected in every kindly act, in every beautiful flower, as truly as in the child's frank smile; and it shines through unspeakable, unknown human sacrifices for others' good, all of which, like the final touches of an artist's brush, hint the infinite perfection of man's spiritual nature to be fully revealed. The moral and spiritual organization of human endeavour unfolds the kingdom of heaven. Many books could be written on the divine possibilities of life, in its individual expression, whether unfolding in infant form, or in the conscious self-development of adult humanity, called the second birth, coming through mental and moral co-operation and extending to organized associations on a world scale. In every step of world advancement the home centre symbolizes the little circle of which, multiplied, the kingdom of heaven is formed.

True co-operation broadens the narrow path-

1 way of discovery into the open highway of collective health, peace, and progress, and demonstrates the unchanging order in harmonious evolution. Mental and moral adhesion and cohesion
5 constitute the unity that demonstrates omnipotence. In scientific co-operation both positive and negative qualities of thought can be developed to their highest efficiency.

The laws of Mind can be demonstrated for the
10 benefit of humanity only as they are understood, and therefore correctly applied. The majority of mankind has not yet admitted the divine possibility of a systematic application of the rules of Science for the attainment of every right
15 human desire. Unintentional world-wide opposition, largely unconscious, to the laws of Mind has been the recurring tragedy in human law-making. Applied metaphysics is today steadily working out the universal plan of scientific co-
20 operation for the common good. The potential energy of infinite Mind is always available when utilized according to rule. The conscious linking with higher discernment is the key to the constant supply of spiritual light and mental power
25 always at hand.

The horticulturist, co-operating with "na-

ture," in coincidence with the beliefs of the 1
period, hastens the development of the flower
in its attainment of a beauty that could never
be reached in its uncultivated state. Much more
effectually than the horticulturist can the Scien- 5
tist cultivate the development of the mental and
moral elements of pure goodness that constitute
man's true nature. The underlying perfection
original with every individuality must ultimately
find expression. 10

The structure of the human body expresses
the common concept of a majority. The limita-
tions of visible bodies are the effects of mistaking
the symbol of a material misconception for the
real individuality. As the creative conceptions of 15
loveliness and goodness improve, the outward
personality and environment of man must corre-
spond, in degree, to the more exalted ideal.

The mental co-operation that can demon-
strate omnipotence begins with a minority whose 20
purpose it is to embody the highest ideal for the
benefit of the greatest conceivable number by
means of mutually dependent activities. The true
order and method of organization consonant
with Science is inherent in all human conscious- 25
ness, to be called into operation. The relation

1 of parts and the function each is required to fulfil, for the attainment of the common purpose, accord with the universal plan.

In the Scriptural account of the creative system of Mind, discernible through the symbols produced in its application to the earth and man, the constructive work of the single period illustrated, could not be completed until the sixth stage was compassed. This stage constitutes the maximum possibility of good attainable in the general acceptance and application of the creative ideal. Six stages compass all that can be achieved in the unfoldment of a truth that applies to and affects the whole earth; then must follow the seventh, the Sabbath rest, "the day of the Lord" in which a new ideal unfolds to individual conception. Old bonds, cramping instead of fostering progress, must be laid aside, thereby avoiding the danger of a crystallized routine, and permitting the embodiment of the new ideal under the evolving covenant. If mathematical accuracy in weight and measurement is required in the development of human inventions, how can it be supposed that compliance with unalterable rules should be less essential, or less exact, in the practical working out of a higher development of life?

The attainment of new planes of experience 1 naturally awaits intelligent discernment of, and obedience to, the unchanging laws of Science. As naturally must the recognition of these higher laws come through the exercise of spiritual fore- 5 sight lighting the infinite pathway. This recognition and exercise must be not only individual, but collective.

The general effects upon humanity of un- condemned specific evil are seen in the various 10 forms of moral as well as physical discord: in the torments of persecutions, physical plagues, and warfare. Persistent disobedience of a single member to common rules which govern an organized association, or a failure of officials to 15 function in accord with the stated conditions, are evils which, unless reversed in their early stages, may place an apathetic majority under the spell of a contagion of evil and end in disintegration of the whole organization. As with an organization, 20 so with a human body in an organic contingency. The only effective rules for self-preservation and development are those which bring error quickly to the surface so that it may be neutralized, controlled, and destroyed with a minimum of evil 25 results to its human victims.

1 The fact that co-operation has been shown to
be so effectual in collective world progress, in
contrast to isolated protracted endeavours, is
proof that its misuse in the collective develop-
5 ment of evil must produce correspondingly more
deadly effects. But the liability of an abuse of
organization, by those who are unaware of the
universal design of Life and its demand for
periodic readjustments and scientific union of
10 interests, has misled many well meaning religion-
ists into the disastrous belief that organization
can be dispensed with; or that it has not anything
to do with life. Life is only cognizable by its
symbol, the body of many members. In con-
15 scious evolution the individual higher develop-
ment is a direct effect of previous co-operation,
which, in rotation, has resulted from an earlier
advanced discernment. The one indivisible
Mind is individual and universal in manifesta-
20 tion; therefore each one must be definitely re-
lated to the whole visible plane of action that
constitutes his environment.

All history shows that the individual under-
standing and demonstration, unsupported, is not
25 enough to save the world. Repudiated by ma-
jorities the brave struggles of minorities — not

merely for personal survival but to save and make 1
known the truths they have discerned — have
continued in all ages, while but few have caught
the meaning of the new utterance. The line of
advance is plainly evident in the Bible, and 5
traceable in varying degrees in other sacred books
of the various religions of the world.

The creative Word is sounded anew in each
recurring call of the minority for a collective ad-
vance. The co-ordinated movement is needed to 10
turn the ebbing tide of human mentality from the
belief in evil and mortality to the immortal
achievements of life and good. The “remnant,”
ever individual in its beginning, must develop
into a compound unit of mental energy represent- 15
ing the common ideal of a majority of mankind,
in order to save the world from the unspeakable
sufferings born of ignorance.

As human law advances toward more exact
coincidence with the universal design of Life it 20
is a logical expectation that human life will re-
flect in advancing degrees the kingdom of heaven.
Every unit of human consciousness, from the
very fact that it is an expression of life, finds its
origin in the one Mind from which unfolds all 25
individuality. Degenerative instincts that work

1 injury to others must be exposed in their earliest stage of personal error. Such instincts are not correctly described as human; they are inhuman. If left undisturbed they multiply and blind a
 5 majority to their fatal nature until too late, when their final personal limits have been reached. Untruths suppressed, but not destroyed by the truth, break out suddenly with added fury that evokes wars and culminates in
 10 world calamities.

Organized co-operation in consonance with the evolutionary laws of Life is adequate to meet and overcome, by moral force, every situation adverse to harmonious progress. Mankind,
 15 through lacking an effective system of self-government, has permitted the discoverers in the realm of spiritual laws to be prematurely overtaken, and their work obliterated by collective hostile opinion produced, chiefly, by official misdirec-
 20 tion. Said Stephen, "As your fathers did, so do ye. Which of the prophets have not your fathers persecuted?"

Mortality results through the moral contagion of uncondemned errors, the victims being for
 25 the most part unconscious of the cause of their suffering. Persistent envy, pride, prejudice, and

ignorance have already delayed, for countless 1
centuries, the harmonious higher development
of humanity. A majority, with no positive centre
of unfoldment linked with authority, remains
fatally entrenched within the narrowed compass 5
of its own assent to error. This same disconnec-
tion between advancing individual thought and
the masses of humanity accounts for the appall-
ing tragedies of famine and pestilence too often
recorded in the headlines of the newspaper and 10
given but a passing thought by its readers. And
yet Love is universal. Its witness is to be found
even in the darkest places of earth — expressed
through the human consciousness in acts of un-
recorded self-sacrifice. And the design of Love 15
is universal and must be adopted and practically
applied by mankind. As the method that links
the embodiment of each new and true idea to
the collective progress becomes impressed upon
the hearts of the thinkers and the lovers of man- 20
kind of all nations, they will adopt it as their
model for co-operation and will win a collective
response that will enfold the masses in a safety,
perhaps at first but faintly realized by them.

A scientifically organized community can il- 25
lustrate on a miniature scale the evolution of a

1 world. Each new and higher idea of Life discerned must ultimately be brought to the conscious apprehension of the whole. The line of seekers at work, always above the level of a general mental outlook, form the connecting links between each period of progress in the unseen mental realm, before the outward manifestation can appear. The verbal utterance of unfolding spiritual discovery must be officially connected
 10 with a practical demonstration of the specific truth *in its "day" of unfoldment* in order that time may be outstripped and immortality brought to light. In scientific metaphysics, theory and demonstration are rendered practically simultaneous, hence the shortening of the days of evil,
 15 precedent to its final disappearance.

Organized co-operation on the universal basis unfolds immortality and regenerates human consciousness. The system of spiritual unfoldment
 20 from the centre of higher discernment reaches out its bestowals to every receptive thought. Mental control of the body can be accomplished spontaneously as the effect of collective agreement on the facts most essential to existence. It is
 25 possible for a community, however small, if scientifically organized, to obtain and maintain

harmonious conditions of health and progress 1
throughout its membership. In the degree that
man is found acting *consciously* in harmony with
his Principle, he can rise above the degenerative
influence of an atmosphere of beliefs in so-called 5
materiality. Power derived from the one Mind
gives man his natural proportionate dominion
over both conscious and subconscious action in
the harmonious embodiment of good.

The universal design of Life is not a human in- 10
vention, but an eternal truth that has always
awaited discernment and demonstration. Its
scientific relations and order that link the collec-
tive welfare to advancing individual discovery are
evident in the New Testament parables of the 15
kingdom of heaven: One pearl is valued above
all the possessions of the merchantman. A small
portion of leaven, symbolic of the new and true
idea is hidden in three measures of meal until the
whole becomes permeated, and transformation 20
ensues. Ten virgins are surprised by the mid-
night call. The tares, scattered in the field *after*
the good seed has been sown, must fulfil the order
and reach maturity before they can be unerringly
separated in the collective harvest which follows 25
every period of unfoldment.

1 The scientific covenant not only carries out the harvest separation and ingathering of good, but by its means, in practical metaphysics, obedience to the Truth confers upon the smallest minority
 5 the moral power needed to embody all that belongs to health and good. In the beginning of each period of organization the new covenant focuses the collective interests on a single radical right. This results in a division of the associated mem-
 10 bers; some on the side of right, the others on the directly opposite human standpoint.

History proves that, although the light shining through the martyred remnants among mankind has been repeatedly obliterated, the mental and
 15 moral energy and enlightenment individualized by them has nevertheless accumulated. Stored up in the human life record, this energy still remains available for release and present utilization. As in the past, so in the present and future, the
 20 evolution of Life proceeds through mental and moral impulsion in unchanging order from the universal basis of the one Mind.

God, Mind, must necessarily be expressed through man collectively, as well as individ-
 25 ually. To act in coincidence with the creative plan, a scientific religious community must be

in agreement with the highest ideal individually 1
discerned. Collective adherence to that ideal
can be insured only by a covenant whose stipula-
tions are in conformity with the national standard
of common moral obligations. In the governmen- 5
tal design of Mind, the conscious assent of a ma-
jority to specific truth marks also the circum-
ference of common moral obligations. The
conscious assent of a majority to specific truth
indicates the circumference of its field of mental 10
influence, whether the circle include a small
community, a nation, or a world. Within this
field the parent centre of scientific co-operation
radiates its influence to the utmost bounds of
receptive consciousness. Isaiah depicts the 15
effects that must ensue when this stage of har-
monious self-government in conscious evolution
should be reached; he portrays a plane of devel-
opment in which "the wolf and the lamb shall
feed together" and "They shall not hurt nor 20
destroy in all my holy mountain, saith the Lord."

Although the law of moral obligations stated
by the Hebrew lawgiver in the Decalogue, and
accepted by the people of Israel, has formed the
basis of the highest systems of government yet 25
attained in human civilization it is doubtful

1 if the science of systematic evolution underlying
 its metaphysical and ethical system has been
 discerned, except by the few. The worship of
 the one God was the necessity laid upon the
 5 people of Israel: its heart, and soul, and mind,
 and strength to be collectively receptive of the
 idea of one God as the source of all life and good.
 This was the highest conception of the universal
 design of Life contained in the Old Testament
 10 record, and, whatever its limitations, its effect
 has been to produce the highest national ideal of
 civilization yet achieved.

The ethical system of the Decalogue was to
 insure the preservation of the many by the dis-
 15 cipline of individual indulgence in self-destructive
 errors. The eternal realities of good opposed to
 individually prohibited evils have remained to be
 embodied in the unfoldment of the Science of
 Mind. The seeker first to perceive the higher de-
 20 mand of Principle, Life, is quick to recognize the
 need for amending an outgrown human code.

When collective at-one-ment under the cove-
 nant is disturbed by an individual stand taken
 in obedience to the higher law discerned, this
 25 indicates that the time has come for a spiritual
 emergence of the whole community; a new gen-

eration has begun to take form through the men- 1
tally first-born of the earlier unity. Thus is
Mind's creative power systematically unfolded
and the embodiment of ideas multiplied through
the mental and moral contagion of good. How 5
is it that the Science underlying the Decalogue
has been undiscerned for past centuries, and
the universal design of Life, signified and further
implied in its constitutional basis, unknown?

The finder of each new and higher law of Mind 10
necessarily comes simultaneously in mental touch
with an extending vista of present possibilities
awaiting collective, as individual, attainment.
As the design of Life unfolds its compass, the
necessity for recording and publishing each fun- 15
damental discovery and demonstration of truth
becomes more obvious. The "everlasting gospel,"
or message of good tidings, is essential in succes-
sive periods to make known the unfolded truth
that alone can bring peace on earth. Too long 20
has a "shadow-world of symbols," born of the
apathetic assent of majorities to speculative ma-
terial hypotheses, blindly and unconsciously de-
stroyed its saviours.

Scientific organization illustrates the opera- 25
tions of Mind in the evolution of human law and

1 life. It would be difficult to conceive of any-
 thing that can equal in importance the knowl-
 edge and demonstrable evidence of the universal
 design of moral and spiritual organization. By it
 5 man can learn how to function on a higher plane
 of action than that on which he has been bound
 by outgrown laws of limitation.

The individual, spiritual emergence through
 higher discernment, paves the way for a joyous
 10 collective acceptance of truth. Associations or-
 ganized on a scientific basis can be regenerated
 through response to the unfolding demands of
 Principle. All mankind can share in each new
 development of good, if sufficiently attuned to
 15 the higher viewpoint, to forsake an outlived
 position.

It is well known that the introduction of any
 new truth into an established organic routine
 produces revolutionary, as well as enlightening,
 20 effects upon those with whom it comes in con-
 tact. The effect upon visible phenomena of a
 radical change of human thought, from a life-
 basis of hypothetical matter to the higher basis
 of consciousness expressing in a degree the one
 25 Mind, may be compared, on the moral plane, to
 the process of *catalysis* on the so-called physical

plane. Webster defines this term as derived from 1
a Greek word meaning dissolution, and used in
physics to describe the "acceleration of a reaction
produced by the presence of a substance which
itself appears to remain unchanged." The effect 5
is not the dissolution of the human body but its
release from outgrown laws that have bound it.

In the event of a reversal of an ethical and
metaphysical system productive of increased
longevity and higher development of life, such 10
reversal must produce exactly opposite results.

A mental atmosphere, pure or impure, is
evolved around every sphere of human action, be
it great or small. Every denial of a higher dis-
covery increases the degenerate effects in the field 15
of its mesmeric influence. Imitating, unwittingly,
the unique design of centre and circumference
which relates a positive centre to a receptive
circle, error forms unconsciously its own enclos-
ing walls, and is self-imprisoned within a fatal 20
unity of error!

Just as the infinitesimal organization of the
atom imitates, in degree, the solar system, so can
the universal design of evolution be demon-
strated by a miniature association of members, 25
religious, industrial, or otherwise. If, however,

- 1 in the practical working out of this system the old mistake of majorities, in rejecting new discovery is repeated, there must more quickly appear an opposite manifestation of error.
- 5 Every great truth must be established by experimental demonstration. In these days of rapidly dissolving materialism it is better that the plan of collective redemption be illustrated on the lesser scale, with a minimum of suffering
- 10 for its opponents, than in a world catastrophe when "no flesh should be saved"!

Denial of truth is fatal to progress and scientific demonstration. It is difficult to conceive of a single untruth more culpable than a denial of the

15 discovery of the universal design of Life, which makes the collective overcoming of evil by the embodiment of good a present practical possibility. But even such *denial* unwittingly precipitates the embodiment of the very example needed

20 to illustrate the operation of Mind's government in the design of Life.

The harvest process which begins with the dawn of a new fundamental idea, brings the collective moral test of fitness for progress. Every individual has to make his choice between

25 old and outgrown, and new and operative rules.

After the choice has been made, the direct consequence is inevitable. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." 5

A minority gathered on the side of Truth is found manifesting growth, and bearing the good fruits of obedience. An unrepentant majority produces the opposite fruits of disobedience. Metaphysics illustrates thus the Science of conscious construction taught in the parable: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." 10

On directly opposite standpoints, specific good and its opposite error are worked out, each to its end, in truth or in open falsehood; in illusion or in reality. On the one side is seen assembling the minority gladly advancing in the line of progress while embodying the newly discovered truth; on the other is found the timorous majority clinging desperately to an outlived routine. 15 20

A direct contrast is thus presented between the new embodiment of unfolding truth and its opposite falsity. This continues until the error is caused to dissolve through the activity of Truth. 25

1 The reality of the new unfoldment is then recognized, and the Science contained in the Sermon on the Mount is demonstrated in the overcoming of evil by the practical embodiment of good.

5 The collective, as also individual, evolution of life goes on in scientific peace, or in long-drawn-out periods of individual struggle and personal suffering through disobedience. In practical metaphysics the dangerous influence of an ob-
10 structive majority can be neutralized; ultimate adjustment to Principle's demands is insured, the mutual interests being accurately balanced on each central fact of being as brought to light.

By its periodic harvest separation between
15 good and evil, scientific organization vanquishes the greatest enemy of progress: obstruction by a mistaken belief held by a majority. All that is proved to be of intrinsic worth is conserved for new and higher opportunities of development on
20 the visible plane of human experience while error melts and disappears—an illusion. The prophet Malachi, in graphic metaphor, describes this process of purification in its definite relation to the refining effect of the binding power of the
25 covenant. He foresees the end of evil as directly related to the exactness of the results obtainable

by the covenant unity. Christ Jesus confirms and 1
emphasizes the method by which error must be
separated and destroyed: "Let both grow to-
gether until the harvest: and in the time of har-
vest I will say to the reapers, Gather ye together 5
first the tares, and bind them in bundles to burn
them: but gather the wheat into my barn"
(Matt. 13:30). Again is symbolized the safety in
the essential covenant union of interests.

There is no limit to the cumulative effects of a 10
right moral choice in practical metaphysics.
In the system of self-government that acts in
consonance with the design of the one Mind,
Truth wins the victory in every collective moral
contingency. A man may choose to co-operate 15
harmoniously with the central positive unfold-
ment, or he may range himself in thought, word,
and deed with those uniting in an opposite course
of obstruction. But by no ingenuity can he es-
cape the irresistible mental impulsion of the uni- 20
versal laws of Life and Truth when consciously
linked to human laws in the practical demonstra-
tion of a new and higher self-development. Un-
less this true balance of governmental authority
should be adopted by human civilization, the 25
reign of death would end in a total destruction

1 of the human race. Every individual united
with a decadent organization will be compelled
in the process of evolution to retrace back-
ward steps, either in suffering, or in repentance
5 and reform.

If only one human being should declare a fact
fundamental to all existence, it must be obvious
that the acceptance or rejection of the message
must involve the ultimate life or death of the
10 whole of mankind. This practical truth has
always been a fact of Science and it deserves
serious consideration today. To make practical
the discovery of an essential fact, both its theory
and experimental demonstration must be con-
15 temporary with the discoverer; mistaken teach-
ing reverses the truth. The evolutionary char-
acter of the creative periodic system recorded in
the first chapter of Genesis has been undiscerned.
Its stages have been confined to chronological
20 measurements.

When a new and true idea is accepted by a
majority, the collective development should be
practically simultaneous. Paul alludes to this
in his well-known deduction: "We shall not all
25 sleep, but we shall all be changed, in a moment";
and again: "But we all, with open face beholding

as in a glass the glory of the Lord, are changed ¹
into the same image from glory to glory, even as
by the Spirit of the Lord." Such a present scien-
tific possibility awaits intelligent co-operation.
Transformatory effects must follow for the whole ⁵
world as the natural result of obedience to spir-
itually evolving covenants.

The caterpillar, while in an intermediate state
within its veiled shroud, does not perceive the
flowers, blue sky, and sunshine, although they ¹⁰
are close at hand. Too long the majority of
mankind has been content with the chrysalis
state of a faith that does not see beyond the
spot on which its own body rests; never vision-
ing the present possibility of a new earth and ¹⁵
more glorified humanity.

When human laws of association follow the
order and relations symbolized in perceptible
phenomena, the positive mental centre of un-
foldment will be unmistakable through em- ²⁰
bodiment of the higher idea discerned. The
mental energy individualized by a collective
membership, harnessed by a sound moral code to
the highest purpose, insures collective progress
and at a speed hitherto undreamed. Facts es- ²⁵
sential to existence are always at hand awaiting

1 unfoldment in their logical order from the basis
of the one Mind.

In the conscious recognition of the moral and
spiritual relation that exists between collective
5 human interests and the nucleus of unfolding
truth, a thousand years of mechanical routine
may well be literally expunged in a "day" of
world enlightenment. Voluntary acquiescence
will always replace obstruction to a new truth
10 when it is perceived to meet the general human
need.

In demonstrating the universal design of Life,
each period must maintain a rising educational
standard of thought, and require a correspond-
15 ing outward expression. When God is collec-
tively understood as Mind, the basis of all in-
telligent existence, it becomes evident to the
thinker that not only can a higher civilization
be attained, but immortality realized through a
20 practical unity in good.

The clinging of majorities to outgrown posi-
tions explains the gaps of wasted time and en-
ergy that have elapsed between the recurring per-
ception of fundamental ideas and their acceptance.
25 Envy, personal prejudice, and consequent gen-
eral ignorance of the universality of Mind, and

an inability to see the order in Life's evolution-
ary plan, are responsible for countless centuries
of needless human suffering. Secondary official
authority should never be allowed to replace the
prerogatives that belong alone to the higher dis-
covery. Intervals spent while awaiting positive
demonstrable evidence of new truth should be
bridged humanly by such tentative stipulations
as shall leave the new idea to be developed free
from official obstruction.

10

The universal design of immortality has been
recognized and it cannot be ignored, for it presents
the ideal way in painless evolution by which all
true human government may be administered in
peace.

15

Harmonious co-operation is essential; without
it the individual moral, civil, and religious unity
of interests which hastens higher achievements
is impossible. Organization can evolve scien-
tifically only through uninterrupted discovery
and embodiment of the higher ideas of Life.

20

Spiritual evolution of higher laws naturally
develops higher governmental achievements and
thus lifts the human standard of life, liberty,
and happiness higher, and ever higher. No system
of government can preserve and evolve civiliza-

25

tion, unless it recognizes the operation of universal Mind-power and makes due provision for its conservation and application. To save themselves, all nations must rise to a higher level of mental and moral energy whereby to direct and govern collective thought and action rightly.

Jesus' teaching lifted the thought of his disciples to discern the higher possibilities of life for an adult humanity, as infinitely beyond its own misconceived petty boundaries. He illustrated the freedom that belongs to man's natural spiritual capacities by the wind which "bloweth where it listeth . . . but [thou] canst not tell whence it cometh, and whither it goeth"; and he added, "So is every one that is born of the Spirit." Spirit, in practical, operative metaphysics, is understood to be the one indivisible, perfect, living Principle, Mind. A collective agreement in good unfolds measureless power from the infinite source. Good must necessarily be omnipotent on earth when embodied in harmonious accord with the basic universal laws of Life, but never until then.

Intelligent individuality is manifested in the countless appreciable forms that symbolize the operations of the one Mind, their source. Each

new utterance of Mind's unfolding ideal records 1
the scientific order of development. Every embodiment of life — on whatever plane — must be adapted to its environment. The collective conception and uniformity of purpose evident 5
in the universal design insure this. The higher manifestation of life as individually unfolding from the infinite source is perpetually being impelled by the methods of the one infinite, ever-operative Principle. The unfolding of the indi- 10
vidual human thought is the fruit of the earlier impetus given by collective activities.

In the period of new unfoldments of life, Christianity will be understood as synonymous with scientific Christian unity. The visible expression 15
of the infinite ideas of Truth comes through the at-one-ment of diversified human thoughts, words, and deeds, classified and consecrated to a common purpose for good. The demonstration of Life provides its own evidence of the 20
laws of existence which must inevitably annihilate all sin and its consequent, death. With the overcoming of death, adult mankind must be mentally "born again" in conscious, spiritual evolution. This new birth comes to human 25
consciousness through recognition and accept-

1 ance of unfolding truth. Earth's shadows shorten until, at noonday, they disappear.

Christ Jesus foresaw the conditions that must recur in the latter stages of a decadent organization. He said of a majority rejecting the individual discernment of things essential to life, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas" — the
10 warning against the penalty that must follow a collective agreement in error. He recalled the historic renaissance of the city of Nineveh when, after struggles and suffering, the obstructed message was finally published by the prophet.
15 Nineveh's sudden change of mind was a vivid contrast to the adamantine Judaic rejection of the individual warnings and unfoldment of the higher laws of Mind.

No human civilization resting upon a mis-
20 called material basis, could avert the disintegration that fulfils the end of all things mentally mapped out in the commonly accepted theory of materiality. Old false beliefs pass away with each advancing step, leaving the vital point at
25 issue, no longer obscured. Mechanical embodiments must ultimately give place to the higher

phenomena of Mind, the glorious forms of reality ¹
that await visible expression as unfolding in con-
scious evolution. The tide of divine intelligence
is fast flowing, and the old outworn landmarks
of so-called material civilization fade as reality ⁵
appears.

CHAPTER XIII

THE SEVENTH WORLD PERIOD

1 **T**HE hour has struck for a higher development of humanity. The advancing tide of public opinion on the side of right cannot be stayed, nor can humanity, collectively awak-
5 ening to the grander possibilities of being, again be soothed to sleep.

Each period sounds its new keynote of being. Today, the world is confronted with the necessity of choosing between moral degeneracy and
10 disintegration of civilization, or world regeneration — in other words, its death or a new birth through co-operation on a higher level of spiritual energy.

No single book could contain in detail the im-
15 mortal harmonies of life that must be forthcoming with each new inspiration from the parent Mind. In this seventh world period the newly discovered universal design of Life needs to be voiced, briefly stated, and collectively ex-
20 emplified; like every fact fundamental to existence, it must ultimately permeate all human

thought. Applied to all the minutiae of world ¹ activity, the new unfoldment calls every talent into a higher expression of the infinite harmonies of life.

Whatever may be the abnormalities embodied ⁵ in the development of so-called material evolution, the return of human consciousness to its original spiritual status is inevitable. In the completion of the world cycle of seven stages, a world crisis of new birth is inevitable, whether the ¹⁰ time occupied thereby should be centuries or, through the quickening of events, but a day.

It is the mental, not the time element, that is first in evolution, and the world's leading thinkers are recognizing that after all the basal, indis- ¹⁵ putable fact from which all others must be deduced, is the one Mind. The next step is an open acknowledgment of the necessity for a universal design of mental and moral evolution of the higher phenomena, conceivable and demonstrable only ²⁰ through interpretation of the symbols. The door of human faith and hope is opened or closed on the glories of immortality by human willingness or unwillingness to forsake outlived theories, and accept new and true facts. Sooner or later, ²⁵ all false limitations that have been first men-

1 tally decreed, and then outwardly formed by a misdirected public opinion, will be acknowledged as self-destructive, and the support of a common assent withdrawn.

5 As the symbols of Life are translated and no longer mistaken for realities, the higher laws of mental formation, which govern the embodiment of phenomena, can be discerned and practically applied. Each step consciously taken in the
 10 order of spiritual evolution sets collective thought in motion and makes its vast power effective. A world development is the assured final result of the long upward climb of minorities from an outworn, dissolving level of so-called physical
 15 energy to a higher metaphysical basis of thought and action. Such a world-reaching and revolutionary attainment is necessary for the very preservation of human existence. The cumulative effects of individual endeavours, little recog-
 20 nized throughout past centuries, must culminate in an unparalleled collective enlightenment and renaissance.

The symbolic discoveries in the field of physics plainly show that human consciousness has
 25 reached what may be described as its homeopathic stage of attenuation. The thinkers, always

the pioneers, are gathering in an intermediate stage of thought at the gateway of the Science of Mind. A majority, all unaware of the impending new birth, and shaken in their orthodox beliefs on all points, await they know not what.

In the higher discernment of the minority, Carlyle foresaw "a living nucleus that will attract and grow." A widening recognition of the mental basis of all existence is causing those who most earnestly desire a right understanding of life to come into an intelligent at-one-ment with the immortal design.

The unfoldment of Life's infinite ideas, apart from any conscious recognition of a definite system, has been miserably parodied in every stage of so-called material evolution. Recognizing the ever-recurring sevenfold order in the Science of Mind, who can wonder at the dull repetitions of human frailties evidenced at every step in human history; the dearth of noble ideals in art and literature; the deficiency even of wholesome amusements! Every department of our great educational agencies is under the same necessity of new birth and development to a higher mental and moral efficiency. Science and art must be

1 more practically utilized to hasten the collective
 change of thought needed to quicken mental,
 moral, and personal regeneration. The better
 part of mankind is preparing to meet and master
 5 on the mental plane all that would oppose the
 increasing moral demands of a higher self-develop-
 ment. But we have to remember that the eighth
 period grows out of the discovery unfolded in the
 seventh; and is destined to usher in not only a
 10 remnant, but the world new-born.

As the seventh period brings to light the truth
 that has been hidden in past ages, the greater
 momentum thus gained must hasten the world
 response to the eternal plan unfolded. Music,
 15 art, and literature of the past, compared with the
 present mighty possibilities of their sevenfold
 development, have been but as chinks in the shut-
 ters of materialism through which Life's sun-
 light has crept in to comfort, cheer, and elevate,
 20 in some degree all human existence.

The birth of world periods on the basis of the
 one Mind must necessarily be illustrated first on
 the lesser scale in applied metaphysics. Carlyle
 observes, "Man will seldom quit his old house
 25 till it has fallen about his ears" but he also notes
 that "While the serpent sheds its old skin, the

new is already formed beneath." While the majority is leisurely preparing to lay aside old routines of so-called material organization, which have characterized previous ages, the advancing minority of mankind is consciously working out the stages in the creative system, the discovery of which demonstrates the order of Science that underlies true mental and moral co-operation.

With the individual discernment of a fundamental fact of existence comes the recognition that it is essential to meet the increasing need of the whole world. The new light unfolding from the higher point of perception through the seven stages is needed to complete each period of spiritual development. The utterance of a new and basic fact of being pervades the whole circle of a common consent. Symbolizing this order, the echo sound "wave" of so-called physics spreads out in all directions: north, south, east, and west. This same order is evidenced in the creative system declared in Genesis: "And the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." And on the seventh day came, as it always must in Life's harmony, the rest, or pause, in which a yet further unfoldment of

1 spiritual infinity comes to individual consciousness.

Universal mankind can embody Mind's evolutionary design only in the degree that it is
5 consciously apprehended and applied. Grand, unfulfilled ideals have been buried for centuries with the successive minorities who have formed the living line of martyrs to the ruthless envy, prejudice, and mere ignorance of the greater
10 number. Assenting mankind suffers, both consciously and subconsciously, from the limitations of human life; but these life-limits have been arbitrarily fixed and are maintained only by the common consent of the vast majority linked to
15 an unresisting individual acceptance. That common consent may yet be changed "in the twinkling of an eye" and its imprisoning limits disappear.

Even in these days, the bare suggestion of a
20 scientific rediscovery of man's conscious connection with the source of his being, God, has been declared almost a criminal offence! "Whom makest thou thyself?" or a stony silence, has been too often the only response to earnest, pathetic,
25 and sometimes passionate appeals for a fair hearing. And yet, underneath it all, the fact is

demonstrable that specific evil, pressed by Truth's activity to its own preconceived limits is self-destroyed.

The advancing metaphysician, when confronted with the marvels of modern physics, perceives with wonder and gratitude the underlying mental method, order, and relations repeated always and everywhere in earth's outlined shadows. It is open to all to grasp the vital facts of existence at the back of the symbolic detail presented. But the harmonious coincidence between reality and its symbols cannot be illustrated until the laws which govern thought association are recognized and called into operation.

Human experience is proving that the deeper the investigation of the substance and structure of the mental unit, the more rapid the discernment of the higher laws of Life. The necessity of amending human laws, to coincide with the higher development, follows in a natural order. The more deeply mankind investigates the atomic structure of so-called matter, the greater the need for human laws adequate to control the body and its environment.

Some of the deepest thinkers among the prominent physical scientists express a more profound

1 faith in God than do some religionists. Man's
 destiny is believed by them to be something
 greater than anything generally apparent in his
 earthly experience. The truth is that the more
 5 familiar such a seeker becomes with the grandeur
 and order displayed in the symbol which so ap-
 peals to intelligence, the more does his own
 spiritual nature crave satisfaction. The *order*
 disclosed in modern physics corresponds to that
 10 in the universal design of mental and moral evolu-
 tion. But the marvels of the perceptible phe-
 nomena that surround us symbolize only tem-
 poral outlines, illusionary dream pictures, limited
 by the false concept of a material origin, and
 15 misrepresenting the real entities obscured thereby.
 Disconnected letters of the alphabet cannot ex-
 press the poet's masterpiece; words not under-
 stood, like theory without demonstration, are but
 as the artist's colours before being applied to the
 20 canvas.

During the last half century a notable change
 has come over the mental outlook of civilization.
 It has been demonstrably proved in scientific
 metaphysics that the laws of attraction and
 25 repulsion symbolized by the movements of "par-
 ticles" of electricity govern also the positive and

negative movements of thought in universal con- 1
sciousness. The law of evolution by direct inten-
tion builds a new unit of organization embody-
ing thought forces on a higher moral basis. This
unit, like its atomic symbol, must affect all other 5
organizations in degree.

When physicists apply their knowledge of the
universal language of symbols to further the
development in applied metaphysics, then truly,
in a minimum of time, may the earth be filled 10
with the "knowledge of the Lord, as the waters
cover the sea." Miscalled material phenomena
manifest the outlines, or letter only, of the spir-
itual law. The letter without its practice is but
"as sounding brass, or a tinkling cymbal," or as 15
sackcloth before the eyes. Symbols of life are
like a negative right, the positive balance or
substance of which is in the perceptible mani-
festation of the right purpose. The unifying of re-
ligion and the Science of reality brings together 20
negative and positive, the letter of the law and
spiritual understanding — with glorious results
to humanity. The graphic intricacies of the
visible universe, even while clothed in shades,
point everywhere to the wondrous order. Who 25
does not yearn for an unfoldment of man's true

1 selfhood that shall demonstrate better the God-
hood in which he really exists?

✓ Harmonious world evolution, through the
higher conceptions of life, awaits the adoption by
5 mankind of the universal design of Mind. The
more exalted spiritual conception will always be
realized on the central nucleus of an exact obedi-
ence to moral and spiritual laws. The harmonious
bodily effect of obedience to Principle permeates
10 the entire circle of a voluntary acquiescence in the
truth presented. Without a higher development,
periodic world catastrophes are as inevitable as
that which, centuries ago, caused the formless
void, and darkness "upon the face of the deep,"
15 that preceded a new era.

In the earlier stages of the great world-week,
recorded by spiritual pioneers in the Bible, a
new glimpse of the ideal covenant unity, which
followed the Flood, showed it to be forever es-
20 sential for the preservation of the race. By its
means the progress of a majority in a wrong
course can be arrested with mathematical pre-
cision at the point when begins the gathering of
the advancing minority to the standpoint of a
25 higher perception. As illusionary beliefs begin to
lose their seeming stability, the tangibility of

realism unfolds to man's awakened finer sensibilities. Life is then perceived to be of surpassing grandeur, and its unfoldment of all-absorbing interest.

The brilliant capacities of the world's leading thinkers afford overwhelming proofs of man's original Mind-basis. Intelligence shines through the marvels of chemical research and experiments, as also through the mathematical calculations relating to the multitudinous perceptible symbols of Life.

Turning for a moment from the bright outlook upon a conscious unfoldment of reality, no logical thinker can doubt the steep of moral madness possible in the climax of the opposite illusion of unreality. The cycle of a false concept and its corresponding manifestation reaches its zenith in disappearance when forsaken by a majority, the shocked, awakened victims of its myriad delusions. Even the well-known proverb, "Man's extremity is God's opportunity," implies a system with a definite beginning and ending.

The present period marks a general pause in which the greatest need is for educational enlightenment concerning the Science of reality. It is not an effect of chance that the systematic

- 1 order and design are found everywhere available, vividly portrayed in the myriads of shadow forms unveiled through persistent research in the field of physics. It is high time to be up and doing.
- 5 Every unit of mankind should know the plan of moral and spiritual co-operation that can unfold the world of reality.

To reverse the death-dealing effects of public assent to the supposed necessity of evil, by withdrawing that assent, is to turn the ebbing tide of collective human happiness to a conscious never-ending flow lifeward. Common consent to the right ideal, wisely directed, unfolds step by step in its immediate field of beneficent influence, the

15 omnipotence of the one Mind. It should be obvious that a moral victory over collective evil, even in a comparatively small experimental field, furnishes the best proof of like possibilities on a world scale.

- 20 As the seventh world period advances, not a minority only, but every man will know that all real life and happiness proceed from Mind in the visible manifestation of life and truth. Immortal Mind will be universally acknowledged the
- 25 creative and all-sustaining power. After such definite acknowledgment, mankind can work out

the facts of Science to their logical conclusions on 1
a world scale. Belief in so-called material theories
has mystified humanity and obscured the open
door of life. The common mistake of assenting to
a false belief in the necessity of evil maintains an 5
hypnotic unity which links life to recurring
death. Again its drowsy victims, disturbed by
Truth's activities, repeat the old fretful cry,
"Art thou come hither to torment us before the
time?" 10

As advancing human thought looks back, it
will seem almost incredible that mankind could
ever have seriously believed death to be "na-
ture's" obedience to a law of Life, and part of
the normal course of intelligent existence. The 15
Science of mental formation, but faintly dis-
cerned in the early discovery of mental healing,
is now better understood; and the preventabil-
ity of human suffering is beginning to be more
generally recognized. The hour is not distant 20
when an outraged human sense of justice will
exact full recompense should any be found re-
sponsible for manipulating and misdirecting the
mighty mental tide of the world's common con-
sent. 25

The physicists tell us that a periodic law relat-

ing to the properties of the various known atoms
 was discovered about 1870. Of the seven periods
 into which all atoms recognized in the field of
 physics have been classified, the seventh, we are
 told, "consists of radio-active elements." In
 that period, atoms decompose spontaneously, giv-
 ing off radiant energy, negative and positive
 particles, and forming other elements. Radio-
 activity is of special interest since it corresponds
 to the multifold beneficent mental energy period-
 ically released in the seventh stage of the crea-
 tive system of Mind which unfolds the Science of
 spiritual radiation.

It cannot here be too strongly emphasized that
 to embody a mental centre and circumference in
 accordance with the universal design, but begin-
 ning with a mistake on the central standpoint
 must precipitate, beyond all previous records, a
 retrograde movement. Today the signs of the
 times promise the release of so-called physical
 energy on a scale beyond anything hitherto ac-
 complished. Has any method been developed
 for the control of such forces *already* available?
 The need of the hour is for evidence of the moral
 and spiritual forces that will preclude the possi-
 bility of being misused for destructive purposes

Limited human consciousness, disregarding the design of Mind which safeguards unfoldment in a systematic order, finds itself, in the recurring crisis, without the practical means for collective self-preservation. A materialized civilization, ignorant of the Science of Mind, culminates in disaster, the doomed offspring of uncontrolled elements of self-destruction.

The recurring storm and tempest, the moral break-ups in human history, are direct and indirect consequences of mental famine. In contrast to this, the accumulation of mental and moral forces systematically developed in conscious evolution is not left to burst forth undirected in the seventh stage, to hamper with disorder the higher development. If unprepared human thought lacks orderly association, it will intermix and collide with the new elements, producing dangerous abnormalities.

Nothing can support human existence today but a definite knowledge of, and practical obedience to, the higher mental laws which govern life. It seems almost incredible that throughout chaotic centuries religious worship has consisted mainly of rites and ceremonies, boundless blind faith, and sonorous citations from past writers

1 who in their day were too often but little appreciated and oft maltreated.

After the personal translation of Christ Jesus, the greatest teacher and exemplar of immortality
 5 the world has ever known, nineteen centuries intervened. The life-line of conscious self-development which he had grasped, and the world had rejected, fell again into the deep sea of a world's mental apathy. In spite of his emphatic as-
 10 surance, "If a man keep my saying, he shall never see death," his recorded experience has been regarded for centuries by the Christian world as a unique spiritual manifestation of divinity never to be repeated on earth, instead of an achieve-
 15 ment possible not through crucifixion but through conscious evolution. Fortunately the record of that never-to-be-forgotten life and works left its indelible impress. Science, religion, theology, and medicine have each felt its vivifying in-
 20 fluence.

Life demands co-operation. Words accredited to Einstein in a recent interview are pregnant with meaning. "The only progress I can see (in the story of human effort) is progress in organiza-
 25 tion. The ordinary human being does not live long enough to draw any substantial benefit

from his own experience. And no one, it seems, ¹
can benefit by the experiences of another . . .
We can transmit to them [our children] neither
our knowledge of life nor of mathematics. Each
must learn its lesson anew. . . . It takes Na- ⁵
ture ten thousand or ten millions of years to
transmit inherited experiences or characteristics.
It must have taken the bees and the ants aeons
before they learned to adapt themselves so mar-
vellously to their environments. Human beings, ¹⁰
alas, seem to learn more slowly than insects."

Could any words diagnose more exactly than
the above, the cause of all the failures in human
achievement! The arbitrary age-limit that cuts
off the discoverer from the intelligent develop- ¹⁵
ment and uninterrupted embodiment of his
ideal has robbed the world of its hope of immor-
tality. The apathetic acceptance of established
routines that include a death process have been
so deep rutted into the human mind as to con- ²⁰
stitute an opposite, and "unnatural" law of
mortality.

The mental disconnection caused by death
between the first faint perception of a higher
law of being and its collective acceptance — im- ²⁵
pelling obedience — has resulted in the age-long

1 intervals, the countless years in which practically
no higher development of man and his environ-
ment is discernible.

Thinkers who perceive the destructive discon-
5 nection that has separated the mentality of
the individual from that of his fellows, as also
from future unfoldments, see in scientific organi-
zation a shortening of the process of collective de-
velopment. Mathematical deduction from past
10 events points directly to the world's long need
of the universal design that links the individual
higher conception with the receptive circle needed
to perfect the world application of each higher
ideal.

15 The outcome of organization is mental and
moral omnipotence on the plane of visible ac-
tion. Scientific organization in accord with the
sevenfold system of the universal design can and
inevitably will *overtake* and dispel the hypnotic
20 effects of the common consent of centuries.

In scientific metaphysics, the logical higher
discovery, forthcoming periodically in the seventh
stage, is the direct result of moral and spiritual
covenant co-operation during the preceding
25 stages. From the shadowy atomic "death proc-
ess," in the radio-active stage of so-called matter,

may be inferred the opposite life process, the 1
radiant reflection of spiritual energy, accumulated and periodically released in scientific co-operation.

The mists of countless ages of reasoning from 5
a suppositional basis are fast dissolving. In the rapid unshrouding of materialistic theories, a minority has been able to discern the true order and universal design of evolution. To the seventh stage in the order of conscious evolution applies 10
the Scriptural injunction to the Church: "Arise, shine; for thy light is come." The new Word must be spoken and its truth embodied. The restoration of a positive sense of every man's individual connection with the one Mind, the 15
source of all power, has been achieved in a greater degree than in any previous period. Through practical illustration by the symbol of organization is deducible the absolute, scientific certainty of man's innate power to prevent and 20
heal all sin, discord, and death.

Death must be overcome through the higher unfoldment of the facts of life, and the body adapted, by a mental and moral process of transformation, to each higher concept of reality. 25
Periodic peaceful moral revolutions of thought

1 will replace physical catastrophes. By the adoption of the universal design, the entire concept of human life is changed; the attainment of a new and higher experience can be universally
5 realized.

Each new discovery turns over another page in the book of life. It takes its own place and can neither replace, nor be replaced by another: successive periods have contributed their pages,
10 one by one. Each record of discovery is like a solo to which a world chorus should respond. The records of many individual discoverers in the region of spiritual law have been preserved in that Book of books, the Bible. But in addition
15 to all that has been written in the past there must be the contemporary record of those things foretold in the Apocalypse, as they actually "come to pass." Only these later statements can interpret the forevision, "And another book was
20 opened, which is the book of life."

As collective human beliefs in the varied forms of visible evil change to an understanding and conviction of specific truth, collective thought becomes purified, and discordant conditions of
25 whatever kind give place to harmony. Health, peace, and progress must become spontaneous

and inevitably universal in proportion as the four- 1
fold moral, so-called physical, civil, and religious
interests are balanced, and the scales poised on
the recurring demonstrations of the new and
higher facts of life discerned. 5

Great must be the harvest and universal
thanksgiving that belongs to the seventh world
period. "The field is the world" said Jesus and
"the harvest is the end of the world" (consumma-
tion of the age). Principle impels the summing 10
up of all human words and acts and a final discrim-
ination between the symbol and reality. Much
of the old text that weaves the garment of mate-
riality must be laid aside and replaced with the
new with which to weave the white robes of 15
Spirit, reality.

The advancing world emergence, in the octave
period, awaits only the higher recognition and
utilization of the truth already discerned. The
bursting flood of a collective spiritual enlighten- 20
ment, through discovery and embodiment of the
sevenfold creative system of evolution, will as-
suredly unfold the higher phenomena of reality.

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